HERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

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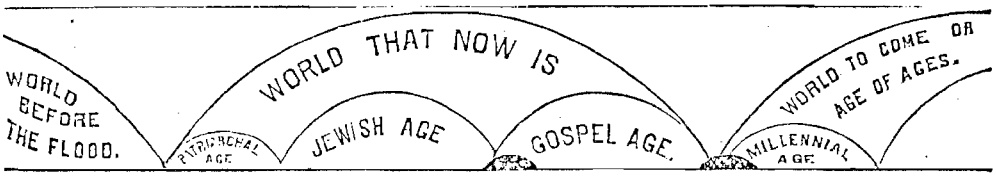
THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"*Both the Cherubim of one measure and one size.*"

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

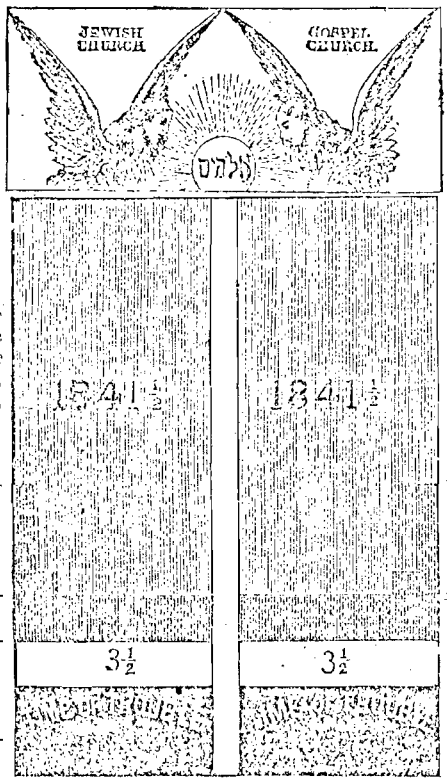
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843—1.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents; One Year, 50 Cents.

LETTERS containing money to Dec. 28th. This is a receipt for their contents.

J H Paton. D Hammack. J Williams. C A Conde. N Manning, A D Jones. H B Rice. J Amon. A E Case. W Bates. W J Owen. N Crabtree. VanWaters. H Fellows. S Wright. S P Day. S M Bond. D Koontz. E D Smith. A J Flaharty. E Y Jenners. E P Atwater. J Umstadt. W H Whitman. H Lininger. S S Walker. A J Thompson. A Hunt. B S Morse. W H Hacking. W Lindsey. J B Beckner. D Myres. R D Logan. N L Thayer. H C Halfpenny. R Deering. L B Bristol. J Ray. E Priest. S Howlett. S E Haywood. S Ryan. Eld M Beck. D D Lathrop. F A Souders. H F Maynard. E H Brown, S W Annis. T C Upson. W Connell. L Johanneson. A B Sage. T Churchell. F M Hunter. J H Gerey. J Rodgers. D S Dean. C R Green. J Hall, Jr. S Page. C A McKernon. W F Johnston.

The following are all *Mrs.* Mrs. B C Bancroft. M J Bliven. J Wilson. R B Sims. M A Belding. M G Partridge. D B Wolfe. C E Hendry. M C Beals. H Hall. M A Durkee. V R Lane. H Wilson. E A Corker. J Williard. D White. A E Sarvis. E Chase. M B Maldon. E Cummings.

CORRESPONDENCE.

COLCHESTER, VT.

I read and re-read the HERALD, and the more I read, the more I love the glorious subjects discussed in its pages; it seems a long time to wait from month to month.

There are many I would like to interest in the blessed truth of the presence of the Son of man as Lord of the harvest, and his soon coming as Bridegroom.—How solemn, and yet how glorious.

Few of our ministers in charge of churches find time to study any theology only that of the school to which they belong; and, if they had the time, many would be disinclined to do so, lest they become unpopular and lose their place and living. I have introduced the subject, cautiously, the past season where I have been supplying, in different places; but have found few who have an ear for these things. Perhaps I am not yet able to present the subject in as favorable a light as could be desired. Still if the way is opened, I shall gladly give my time and little talent to the propagation of this most glorious of all the great truths of God's word. Do you print, or have you on hand, any chart like the title page of the paper, only large enough to be used before an audience? Such a chart would be a great help in a presentation of these subjects.

The Spirit leading, we mean to do all we can, that the light may shine: Yours in hope of the coming glory, C. R. GREENE.

We have no printed charts, excepting the small ones made in 1876; and which are not complete, up to present developments. The large ones we use for lectures, are made by hand, and are rather expensive; but I am preparing one, and hope to get the form ready for printing, in two or three weeks. This chart will be about five feet wide, with figures large enough to be seen in all parts of a moderate sized lecture room; "three worlds, or plan of the ages," cherubim, and "two dispensations," *printed in colors*. The cost, by mail, will be from $1; 50cts, to $3, 00; according to quality of paper, and style of mounting. This chart should be in the possession of all who can afford it, as suspended on the wall of your room, it will be a constant preacher.

Send your orders at once.

SPRINGFIELD, MASS.

I do not see every thing you advocate, still I do see you have a host of truth which is very beautiful. God bless you.

V. N. Johnson.

NOTICE.

OBJECT AND MANNER
of our Lord's Return.

A pamphlet of 64 pages, by C. T. RUSSELL. Just the book to place in the hands of those who are hungry for truth. Price 10 cents, or $1 per dozen.

Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 82 Fifth avenue, Pitts. Pa. S. H. Withington, Springwater, N. Y. B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, can be provided.

As this No. begins a new volume, and doubtless most of our six months' subscribers will wish the paper continued to them, I would say, as scrip is becoming very scarce, those who send less than one dollar, can, if *more convenient to themselves*, send 3cts postage stamps.

We give an extra 8 pages for this No.

BOOK OF REVELATION.

Coming Time of Trouble.

The last subject was the seven trumpets, which shadow forth the events by which the Roman empire was to be broken, divided, and finally destroyed. The last three are called woe trumpets, (Rev. 8: 13),—the first woe trumpet being the fifth trumpet. This was fulfilled, as has been shown, by the Saracene invasions of the eastern part of the empire, beginning in 1299, and continuing until the final siege and fall of Constantinople; the siege beginning in 1449, thus making 150 years, or five prophetic months, during which they were to torment, but not kill. (Rev. 9: 5.) The second woe trumpet, and sixth of the series, beginning in 1449, at the last siege of Constantinople, was to sound for an "hour, and a day, and a month, and a year," (verse 15), making 391 years and fifteen days, and therefore ended in 1840, when the affairs of the Ottoman empire virtually passed into the hands of the Allied powers. The seventh trumpet, therefore, began to sound in 1840; and, according to those prophetic measurements, will continue until the end of the times of the Gentiles in 1914.

This trump is called the "trump of God," and "last trump," because in the final destruction of Gentile governments, and the setting up of the kingdom of God, events of "that great day" are to transpire. "And the seventh angel sounded, and there were great voices in heaven, saying: The kingdoms of this world are becoming (*Ginomai*, more properly rendered, *shall* become) the kingdoms of our Lord and his Christ. And the nations were angry, and thy wrath is come," etc. (Rev. 11: 15.)

The seventh trumpet opens with a proclamation, and closes with the time of trouble so often referred to in prophecy. This proclamation is the last message of the gospel of grace, "the mystery of God." "But in the days of the voices of the seventh angel, when he shall sound, (*begin* is a supplied word) the mystery of God shall be finished." (Rev. 10: 7.)

This proclamation that the kingdoms of this world are to become the kingdoms of our Lord, and his Christ, in the beginning of the sounding of this trumpet, we understand to be the advent premillennial proclamation, which began at about 1840, under what is known as the Miller movement, and has continued, in one form and another, until the present day. And has been the fulfilment of the "great voices," with which this trumpet opens. When the mystery of God is finished, by the completion of this last proclamation, then comes the time of trouble, angry nations, and wrath of God.

As the seventh trumpet sounds for about 74 years, "this generation (of threescore years and ten, or fourscore years)—Ps. 90: 10—shall not pass away until all these things be fulfilled." Of the 74 years, 38 have already passed since the beginning of the sounding of this trumpet, and we have therefore entered the last half, or time of trouble.

According to these arguments the coming of Christ, in all its stages, occupies nearly the whole "of the days of the voice of the seventh angel." Hence it is "at the last trump" the Lord himself descends with a shout; "the shout" 1 Thes. 4: 16, synchronizing with the "great voices" with which this trumpet opens; and "the voice of the archangel," Michael, with the time of trouble, angry nations, wrath of God, time of the dead that they should be judged, etc., under the last half of the sounding of the trumpet. (Compare Rev. 11: 18, and Dan. 12: 1, with 1 Thes. 4: 16.) It is during this time of trouble the nations are to be "dashed in pieces as a potter's vessel." But the friends of the Bridegroom are to understand the situation, and know what is going on, (John 15: 15); instead of being totally in the dark, in relation to those things concerning the day of the Lord, as so many are now teaching.

The seven churches of chaps. 2 and 3, are, as has been shown, a prophetic history of the seven phases of the gospel church; the last one of which, the Laodicean, goes into this time of trouble, and is spued out of the mouth of God, (Rev. 3: 16.) The Philadelphia church, the one which preceded this, God said he would "keep from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The Philadelphia church was the church of the reformation, and has passed away, and so has been kept from this hour of trial, which is coming upon us. This fiery ordeal through which the Laodicean church is to pass, during the great day of his wrath, is doubtless the most severe

that any phase of the church has ever experienced; hence, the language of Christ to his disciples, "Ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet." And of Paul to the Thessalonians, "Be not soon shaken in mind, or be troubled, . . . as that the day of Christ is at hand; for that day shall not come except there come a falling away first, and that man of sin be revealed, etc."

Every phase of the church has had some special trials, and we, of the Laodicean church are to have ours. And having had more light, may expect to pass a more fearful ordeal.

But are we not to escape all these things that are coming on the earth, and stand before the Son of man? Not the Laodicean church, I answer, but only a few from among them. The great mass, although building on Christ, build with "hay, wood, and stubble;" while only the *few* build with material which can stand the fire. "And the day that cometh shall try *every man's work*, of what sort it is." The few will pass through, without the smell of fire on their garments, while all others "will suffer loss, their works be burned, and they themselves saved, so as by fire."

The day of Christ *is at hand*, or, indeed, has come; hence, we cannot say "be not troubled, as though that day were at hand," for both the day, and the trouble is upon us; but we can say, "Now the just shall live by his faith, and if any man draw back, my soul shall have no pleasure in him."

In the harvest, or end of this age, Christ says, the angels are to first gather the tares in bundles, and then gather the wheat. This gathering of the wheat cannot be translation, that not being the work of angels. And yet they are gathered, not as we understand, to a locality, but to a condition; that represented in Rev. 15: 2; "As it were a sea of glass *mingled with fire*." Although this company pass through the furnace, yet the fire has no power upon them. He will give his angels charge, and no evil shall befall them. This condition, according to our measurements, will commence in the autumn of 1881. And from that point, we believe the supernatural protection named in Ps. 91, will be given.

But while on this sea of glass, mingled with fire, they are not idle; they have a song to sing, or a proclamation to make, and one which will go to all nations; "all nations shall come and worship before thee, for thy judgments are made manifest." This company, when gathered on the sea of glass, *represent* the church of the firstborn, as the living are always made to represent the whole church, "Lo I am with you always, even to the end of the world." They are represented as having the harps of God, and have a song to sing, (verse 2.) And this seems to synchronize with the company of Rev. 14, the 144,000, having the harps of God, and singing a song which no others could sing. They also synchronize with the first angel's message (Rev. 14: 6): Having the everlasting gospel to preach to all nations, and saying, The hour of his judgment has come. The saints on the sea of glass sing, or proclaim that all nations shall come, because of his judgments. A "song" is a proclamation; and the first angel's message is to all nations, and because of his judgments. Without doubt, all who are ever to be gathered into this "high calling," will be gathered in the time of harvest, and the gospel of grace will be ended. But the angel flying through the midst of heaven, having the *everlasting* gospel to preach, and saying, The hour of his judgment is come; is distinct from the gospel of grace, which is exclusively for the bride, or to "take out a people for his name."

The book of Revelation is a book of symbols; an angel with a proclamation, whether it be an angel of one of the seven trumpets, or any other, have their fulfilment by events transpiring on the earth.

The three messages of Rev. 14, and also that of chap. 10, have their fulfilment under the sounding of the seventh trumpet; but the angel of the 10th chap. represents a double movement. He is clothed with a cloud, representing a degree of obscurity; and yet his feet are as pillars of fire, and his face as the sun; and a rainbow, a token of promise, about his head. He has an open book, which proves to be sweet in the eating, but bitter in the digestion. This 10th chapter is thrown in between the end of the sixth trumpet, chap. 9, and the description of the seventh trumpet, chap. 11: 15; and represents the advent movement, which proclamation is proved to be the opening message of the seventh trumpet. That message, claiming that the vision was closed up and sealed till the time of the end, (Dan. 12,) also proved that the "time

of the end" had come, and the book was now open. That message has been sweet, but the cloud was around it, we did not see all the truth on the *manner* of the advent, hence the bitterness of disappointment has been mingled with the sweetness. With the eating of the little book, and its digestion, the mystery of God will be finished, as he has declared unto his servants the prophets, (verse 7.) But the last verse gives something to follow the eating, and the digestion, "Thou must prophecy again, before many peoples, and nations, and tongues, and kings," (verse 11.) This, we understand, synchronizes with the "every nation, and kindred, and tongue, and people of Rev. 14. 6; and also with the song for all nations" of the 15th chap.

This bringing together the song by those on the sea of glass, mingled with fire, as the representative company of Rev. 14: 1–5, and the second message of the angel of chap. 10; 11, and the angel of chap. 14: 6, as all one and the same, may appear to some as far fetched; but it is not. Those on the sea of glass are clearly a company of overcomers, and are isolated from the rest of mankind while the seven last plagues are being poured out. They also have a song to sing, which is equivalent to a proclamation. And that proclamation is in reference to God's judgments, and all nation's worshiping. While the angel's message of Rev. 14: 6 is precisely the same. Again, those on the sea of glass are clearly not *all* of the gospel church, that is, do not include the dead in Christ, for they are represented as overcoming what did not exist in the early stages of the church, "the image of the beast; number of his name," etc. But the living church always *represents* the "kingdom of heaven," the *whole* church, or church of the firstborn. The 144,000 of Rev. 14, also represent the church of the firstborn, and like those on the sea of glass, they have the harps of God, and sing a *new* song, that is, have a new message, and yet their numbers cannot be increased, none others can sing that song. Those on the sea of glass also have the harps of God, and sing a song, and their numbers cannot be increased, since "the door is shut," and no man was able to enter the temple until the plagues were fulfilled. The company of Rev. 14 are represented as "before the throne," etc. The company on the sea of glass are those who escape the judgments that come on the earth; and those Christ said (Luke 21: 36) "stand before the Son of man." But, whether these are the same or not, the company on the sea of glass, with their song, synchronizes most perfectly with the first angel's message of the three, of Rev. 14. And the angel of chapter 10 is certainly connected with the opening of the seventh trumpet (verse 7), and therefore with the "great voices" (Rev. 11: 15), or proclamation of the change of dynasty; or kingdoms of this world becoming the kingdoms of our Lord and of his Christ. And this transfer involves their being broken to pieces (Dan. 2: 44). or "dashing in pieces" of the nations. (Ps. 2.) And these "great voices," or proclamation, also synchronize with the open book proclamation of the 10th chapter, with its sweet and bitter, and which has been so clearly fulfilled by the advent movement. And altogether, it makes perfect harmony with the prophetic periods, which give the location and duration of the "days of the voice of the seventh angel," as beginning in 1840, and ending with 1914. Such a proclamation has been made, and the *claim* was that it was with an open book; that is, that the "sealed book" (Dan. 12: 4) was now "an open book." And following this proclamation comes the time of trouble, the "angry nations" and "wrath of God." But the same "angel," that is the company who help to swell the great voices of a coming kingdom of our Lord and his Christ, must prophesy *again* after that first message "is finished." And this "prophesying again before many peoples, and nations, and tongues," must therefore be a new song, since the old, old story, or "mystery of God" will then have been finished. This gospel of the kingdom is never spoken of as an everlasting gospel. On the other hand it is to end when preached as a *witness* to all nations, (Matt. 24: 14.) But the "seed," which is to bless all nations, begins this work, to all nations, as soon as their "one body" is complete. And the song from the sea of glass, and the proclamation of the "angel" of Rev. 14: 6, and the prophesying *again* of Rev. 10: 11, are clearly one and the same.

We had long supposed the 144,000 of Rev. 14, were the *glorified* church of the firstborn, and so we once thought of the company on the sea of glass; but the book of Revelation is a book of symbols. And much that we once supposed was to be ful-

filled in the spirit world, we now understand is to transpire *on our earth*, and among men, and before the saints are translated. In brief, we are satisfied the resurrection of the dead in Christ, and translation of the living, is to be far down into this time of trouble, and at (to us) an unknown point of time. Certainly not until the "great winepress of the wrath of God" is trodden; since Christ treads the winepress *alone*, (Isa. 63: 3, and Rev. 14: 20;) while in the conquest of the nations, his called, and chosen and faithful, are with him, (Rev. 17: 14.) We believe the "winepress" will be trodden *in this country*, and not in Europe; and for the following reasons: The gospel which rose in the east, is setting in the west. The proclamation of the first advent was, in its beginning, confined to the little province of Judea, so this proclamation of his second coming has been mainly confined to this country. The old Roman empire represents "that great city that reigns over the kings of the earth," and "the winepress was trodden without the city." The gathering of the "wheat," according to the prophetic measurements, will be finished in the autumn of 1881. And, from present light, we look for the overcomers, those who are to sit with Christ on his throne, to occupy the position on, "as it were, a sea of glass mingled with fire," at that point of time, and onward, until the winepress is trodden. We had supposed when these things first began to open up last spring, that the saints were to be in the condition represented as on the sea of glass, now, during the three and a-half years of gathering; but as the advancing light increases, the evidence becomes clear that when that condition obtains with one, it will obtain with all. And from that time, or the autumn of 1881, the 91st Ps. "He shall give his angels charge over thee," etc., will begin to have its fulfilment. From that time onward, we believe no one of the company of overcomers need die, even though they reach that point tottering, as it were on the verge of the grave. "*There shall no evil befall thee,*" (verse 10.) Death has a sting, it is an evil, "The sting of death is sin." "Thou shalt not *be afraid* for the terror by night, nor for the arrow that flieth at noonday; a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." This, we understand, is the time when "the just shall live by his faith, but if any man draw back, my soul shall have no pleasure in him." "Let him that is on the house top not go down to save his stuff, remember Lot's wife. He that shall *seek* to save his life, shall loose it. But whosoever shall lose his life, (that is, cast it from him, have no fear, no care, as we lose our burdens when we cast them on the Lord,) shall save it." This will indeed be "an hour of temptation," "For the day that cometh shall try every man's work of what sort it is, gold, silver, precious stones; hay, wood, or stubble." The overcomers will stand the test; others will suffer loss. And the counsel to the Laodicean church is to-day most appropriate, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," (Rev. 3: 18.)

The overcomers, as before stated, are not to be idle. They have a song to sing, and the *truth* they have is the outward and apparent cause of escape from every evil; Or at least it is the basis of their faith, by which they live, "Under his wings shalt thou trust; his *truth* shall be thy shield and buckler, (verse 4.)

On the resurrection and harvest of the gospel age, our views are somewhat modified. When the subject of "the harvest" first came out, in the spring of 1875, we supposed the harvest meant the gathering of all the fruit of the gospel age, and therefore included the dead in Christ. We now believe the parable of the tares and wheat represents only the *living* church, all through the gospel age, as well as in its ending; that only the *living* tares are bound in bundles, and only the *living* wheat are to be gathered on to "as it were a sea of glass." That this gathering precedes translation, and therefore precedes the resurrection of the dead in Christ; and that in all these prophecies and parables, the living church is made to represent the whole church; just as in the harvest of the Jewish age, it was only the living generation who were separated, as chaff and wheat; the wheat gathered into a new condition, and the chaff burned in the fire; the fire being the thirty-three years of judgments by which that nation were destroyed. Hence, it seems, the time for the resurrection of the dead in Christ, and the translation of the living, is entirely unknown, only that it transpires between the treading of the winepress, and the gathering of the nations up to Jerusalem, for the great battle. It is at that battle he comes with all his

saints; hence, they must have been taken to meet the Lord in the air, prior to that. Therefore, although we can be in the light as to the coming of the *day* of the Lord, know when it began, the outline of its events, when it terminates, and the outcome of all these judgments; that they will cause "all nations to come and worship before thee," the only true God, (Rev. 15: 4;) that although the *nations* are dashed in pieces, yet "the *people* shall be turned to a pure language, and worship God with one consent." (Zeph. 3: 8). Yet of the day and hour of our translation, we are still, and doubtless will remain entirely ignorant. And as man must eat and drink, through all these most terrible judgments, some will be found "grinding in the mill" when that glad moment shall come.

In these, and indeed all the views advanced from 1843 to the present time, there has been with us no change in the terminus of any prophetic period; but there has been a constant growth in the knowledge of things pertaining to each step, or new stage of development. When "the harvest" of the gospel age, as brought to view in Matt. 13, was first seen, in 1875, we saw only part of the truths belonging to "the time of harvest," with a clear and well defined outline, and there was a crowding of events. We knew the harvest of the Jewish age had reference only to the generation of Jews then living; and should have seen that the harvest of the wheat and tares of the gospel age had reference only to the last generation of this age. But supposing, as we then did, that the gathering of the wheat by the angels meant the *translation* of the saints, we also had to suppose that the dead in Christ were involved in the work of the harvest. But as these things are being more clearly defined, we can now see that the resurrection and translation of the saints are not due until after the work of the harvest by the angels is ended; and after the test through which this living generation are to pass, "The Lord whom ye seek shall suddenly come to his temple, . . but who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap, and he shall sit as a refiner and purifier of silver." "The day that cometh shall try every man's work of what sort it is." Hence, while Christ is treading the winepress, the saints, like the three Hebrew captives, are to be in the fiery furnace, but under supernatural protection, and the resurrection may not take place until the fiery ordeal to the living saints is ended.

KNOWLEDGE.

Notwithstanding the indifference of the christian world, in regard to many things taught in Scripture, and the consequent ignorance in regard to God's plan of salvation; a thorough and increasing knowledge is a necessity to the church; and this general indifference, is a mark of the decay of the last phase of the church.

"My people are destroyed for lack of knowledge;' and 'because thou hast rejected knowledge, I will reject thee."

As the Scriptures are largely made up of prophecy, to be understood by those who walk in the light, as fast as fulfilled, constant study and progression in the knowledge of the truth, is required, especially by teachers of the Word; "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," (1 Tim. 2: 15). "Continue thou in the things which thou hast learned, knowing of whom thou hast learned them and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus," (2 Tim. 3:). The same thought is expressed in Prov. 2: 1–4, "If thou apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasurers; then shalt thou understand the fear of the Lord, and find the knowledge of God." Why all this exhortation to earnest study, if it is not vital? Our future *life* depends upon the knowledge thus acquired. The only possible way to know God fully, and to know Christ at all, is through one or both of his "Two Witnesses," "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? So then faith cometh by hearing, and hearing by the word of God, –Rom. 10: 13, 17.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may *know* what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, etc. (Eph. 15: 18.

Isa. 33: 6 says: And wisdom and knowledge shall be the *stability* of thy times, and strength of thy salvation; the fear of the Lord is his treasure. "The fear of the Lord is the beginning of wisdom."

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own *steadfastness*. But *grow* in grace, and in the *knowledge* of our Lord and Saviour Jesus Christ. (2 Pet. 3: 17, 18.)

Not only does our future *life* depend upon a knowledge of the word of God; but it is also the means appointed of God to complete and qualify us for the *work* of the future, (the *real* work of the saints as "kings and priests," is after their translation).

And he gave indeed the apostles, and the prophets, and the evangelists, and shepherds and teachers, for the complete qualification of the saints for the *work* of *service*, in order to the building up of the *body* of the anointed one, till we *all* attain to the unity of the faith, and of the *knowledge* of the Son of God, to a full grown *man*, to the measure of the full *stature* of the anointed one. Eph. 4: 12, 13. (Emphatic Diaglott.)

All Scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God—the church—may be *complete*, thoroughly fitted for every good work. 2 Tim. 3: 16, 17. (E. D.) Now we can see, all through both Old and New Testament Scriptures, knowledge is highly exalted, and a lack of it accounted dangerous. The common teaching is, if we will be good and do good, we shall be *safe;* but we can neither *be* nor *do*, in the Bible sense, except in accordance with the instructions of the Bible.

We are taught to have faith in God; that without faith it is impossible to please God; but knowledge is the basis of faith.

But study *alone* will not secure the requisite knowledge. That will give the mere letter, and the letter *kills*. (2 Cor. 3: 6.) The Holy Spirit is promised as a leader to guide into *all truth;* then we shall understand the "deep things of God;" the real, spiritual meaning; which is a complete harmony of all parts of the word. This is the spirit that giveth life.

The object of the truth is to *sanctify*, separate from the *world* and unite to God. Jesus prays: Sanctify them through the truth. Thy *word* is truth. Such a result requires a knowledge, not only of the so-called practical part of the word, but *all* of it. The many ignore the idea that an understanding of the *prophecies* is necessary; but we are told that we have a more sure word of prophecy, unto which we *do well* to take heed. (2 Pet. 1: 19.)

Jesus says: If ye love me, ye *will* keep my *words;* and we read: The testimony, words of Jesus, is the *spirit* of prophecy. (Rev. 19: 10.) Many will admit this in a *general* way; but will contend that we can know nothing about *time*.

Peter *seemed* to think differently. Speaking of receiving the *end* or result of our faith; our salvation, he says: Of which salvation the prophets have inquired and *searched diligently*, who prophecied of the grace that should come unto *you;* searching *what*, or what *manner* of *time* the *spirit* of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow; unto whom it was revealed, that not unto *themselves*, but unto *us* they did minister the things which are now reported unto you by them that have preached the gospel unto you with the *Holy Spirit* sent down from heaven; which things the angels *desire* to look into, (1 Pet. 1: 9–12.) If all things were written for us, can we safely neglect to *take heed?*

Daniel when giving a time prophecy, says: The *wise shall* understand, (Dan. 12: 10.) And Jesus when asked as to *when* certain things would take place, in referring to Daniel, adds: Whoso readeth, let him understand, (Matt. 24: 15.) But it requires a *continual* taking heed, with the same spirit of Christ which was in the prophets, to guide into all truth, if we would understand. Or, as John Wesley put it: *All* at it, and *always* at it.

B. W. Keith, Dansville, N. Y.

RICH MAN AND LAZARUS.

Not unfrequently are we asked, when showing that the trial, or probation of the great mass of the human family is in the next age, when the saints shall judge the world, when as joint heirs with Christ, they enter upon "the glory that is to follow," and sit down with him on his throne, etc. what do you understand to be Christ's teaching when speaking of the "rich man and Lazarus?

Let us inquire first, Is it a narrative of a fact, or is it a parable? because, if it is a fact it would imply much that is rediculous, among others, the following absurdities; Lazarus is not said to be admitted to Abraham's bosom on account of faith, nor yet of works, but simply because he was poor; no other qualifications are mentioned. If this is the narration of an actual occurrence, it would justify every very poor sick miserable person in expecting to go to Abraham's bosom; not on account of faith in Christ; but because of having *evil things* in this life, he should be comforted hereafter.

Again, if the two places, heaven and hell are referred to, it teaches that they are located uncomfortably near to each other, and the occupants of the two places converse; and the saints would see and talk with their former relations and friends. Which, if our sensibilities are not destroyed, but rather increased, must forever be a source of unpleasant emotions. We have no sympathy with Jonathan Edward's conclusions that the saints will become so hardened that fathers and mothers will look over the battlements of heaven and seeing their children writhe in agony, will turn in holy glee and sing louder than before, the praises of God.

No, love and pity will never be blotted out so long as there is suffering; but rather be intensified, when we come into the likeness of him of whom it is written, "Greater love hath no man than this," etc. If so nearly located as Lazarus and the rich-man, it could not be true that "former things shall not be remembered nor come into mind." He will wipe all tears from off all faces.

For the above, and other reasons, almost all commentators accept this as a parable, and not the relation of an actual fact. If a parable, we know the rich-man means some class he is made to represent; so also with Lazarus, Abraham's bosom, hell, the drop of water, etc. they represent other things than what the words express. This is true of all parables; "wheat and tares," does not mean *wheat*, but *represents* something else. Our Lord explained some of his parables, and left others unexplained. This of the rich-man is one he left unexplained, we may differ therefore conscientiously as to its meaning. In presenting my views I do not say they are right, and all others are wrong, but simply state what, with present light, I understand the Master to teach.

The rich-man represents the Jewish nation at the time of Christ's preaching. The purple, represents royalty; the fine linen, purity, and together, represent the Jews as a royal priesthood. Up to this time they fared sumptuously every day. They had been the recipients of the choicest of God's favors;—"What advantage hath the Jew? much, every way; chiefly because unto them were committed the oracles of God." Christ in his ministry, came to his own, and his own received him not; when sending out his disciples, he charged them,—"Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not." When the Syrophenician woman came beseeching him for her daughter, he refused to take of the children's bread and give it to dogs; thereby calling the Jews *children*, and the Gentiles *dogs;* but finally, because of her great faith, he granted her the favor, as a crumb from the children's table.

Lazarus represents the Gentiles, poor, "without God and without hope in the world.

The condition of things then existing, terminated by "death," at the death of Christ: "for if one died for all, then were all dead." The Jews ceased to be God's royal people. They have been "tormented," while Gentiles are "reconciled to God," and, introduced into the bosom [family] of Abraham. The torment into which the rich man went, is fitly represented by the troubles which have come upon them since they rejected Christ; and during which time God has showed them "no favor." Lazarus also died and was carried by angels into the bosom of Abraham: If any man be in Christ he is a new creature; that is, he has died to the world, and the angels are ministering spirits, "sent forth to minister for them who shall be heirs of salvation." Hence, they have a hand in conveying Lazarus into the family of "the father of the faithful."

If the two tribes represent the rich-man, may not the ten tribes represent the five brethren, who have Moses and the prophets?

The thoughts conveyed to me by this par-

able, are much the same, as by Rom. 11: 19, 20; "because of unbelief the natural branches were broken off, and the wild branches grafted in."

In this parable, Christ does not refer to the final gathering of Israel, doubtless because it was not pertinent to the subject; but Paul does; "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles," etc.

C. T. R.

THOUGHTS ON LAW.

That the Creator has a right to govern, is self-evident. His will is the proper basis of thought and action. That will expressed is God's law. The law is spiritual, (Rom. 7: 14), and was ordained unto life; but is found to be unto death, (verse 11). If thou wouldest enter into life, keep the commandments, said the Master. The commandment is counted weak, because it was found to be unto death, when it was ordained to life. Its weakness, however, was not native, but through the flesh; the *flesh* is weak; and the law was given to *prove* that weakness. The inability of the natural man to keep the law, is the basis of man's enmity to God; the carnal (fleshly) mind is enmity against God, it is not subject to the law of God, neither indeed *can be*. So then they that are in the flesh *cannot* please God, (Rom. 8: 7, 8). The law then, in fact, has no power to give life; but it has power to prove the weakness of the flesh, and kill the the natural man. Hence the natural man can not attain to eternal life, under any conditions. But the flesh, though doomed to death, is a stepping-stone to a higher life.

For what the law could not do, because it was weak (on account of the flesh), God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be *fulfilled in us*, who walk not after the flesh, but after the Spirit, (Rom. 8: 3, 4).

Then though the natural man is not subject to the law of God, nor can be, yet the spiritual man, "the inner man," the new creature in Christ, must be in harmony with the law of God. He could not properly be said to be *subject* to it, for the divine life, Christ formed in us, is *equal* to that law, which is spiritual, just and good. And it is evident, from facts given us, that out of harmony with God's law, there is no eternal life; the very object of Christ's work being to bring us into harmony with the divine law. While man is in the mere natural state, he is unable to overcome the flesh, and hence is not accountable to the law only so far as it relates to natural life. And until he is begotten of the Spirit and so made a partaker of the divine nature, he has no life to lose but the natural. Christ's divinity was not from the human, but from the Divine Parent, that man might gain a higher nature, that is the divine, and consequent immortality.

Sin is a characteristic of the flesh, and Christ condemned sin in the flesh. Men are not *counted* in the flesh, but in the spirit, if the Spirit of God dwell in them, (Rom, 8: 9). And yet they live a life in the flesh, by the faith of the Son of God. This inner life, or 'inner man,' is Christ formed within. *I* am crucified, the old man, nevertheless I live, yet not I, but Christ liveth in me (Gal. 2: 20). And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. Flesh sins; but he that is begotten of God, that is the *inner* man, cannot sin because *His* seed remaineth in him, (1 John 3; 9). Hence Paul could say of the natural tendency to sin, "Now then it is no more I that do it, but sin that dwelleth in me; for I know that in me (that is in my flesh) dwelleth no good thing,"—Rom. 8: 17, 18. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me," (verse 20). For I delight in the law of God after the inner man; but I see another law in my members warring against the law of my mind, bringing me into captivity to the law of sin which is in my members." Here is a warfare which is impossible before the divine nature, or Spirit is imparted. And the work of christian life is to mortify, through the Spirit, the deeds of the body. The crucifixion of the flesh with the affections and lusts, is the cause of the sufferings of this present time, which are not worthy to be compared with the glory which shall be revealed in us. If we suffer with Christ, we shall also reign with him. To the overcomers, Christ has promised a seat with him in his throne. Hence the victory which secures the crown, is not merely a separation from the world, but the world the flesh and the Devil are to be placed under foot.

"Until the law, sin was in the world, but sin is not imputed, where there is no law." John says, "sin is the transgression of the law." How then could sin be in the world

before the law was given? If it is proper to speak of light and heat as latent, or undeveloped, it is proper to speak of law in the same way; all the light which can be produced from oil, is in the oil before produced. All the spiritual light the church is getting is as old as the Bible, and the truth contained therein is much older than the book. It is not true because written, but written because true. God's will unexpressed may, on the same principle be called the unwritten or unspoken law. The principle of right is doubtless coexistent with God; that principle violated, is sin; and in this sense, sin was in the world before the law, which law, "was added because of transgression." But sin is not imputed, where there is no law. That some things God has commanded were not expressions of eternal principles, is evident. They grew out of the immediate circumstances, and perish with the using. For convenience we may call them *positive* laws, to distinguish them from moral law. Of such it would be proper to say they were right because they were given. Positive laws are none the less tests of loyalty, than the moral law, but rather more so. Of this class are the ceremonies, such as the command to Abraham to slay his son. To keep the sabbath was a test in God's dealings with the Jews, but after the resurrection of Christ, it is never mentioned as a law for the church; nor is the sin of sabbath breaking ever hinted at. In the New Testament baptism is made binding, while under the old covenant it was not required. Positive laws change with the circumstances, but moral laws are unchangable. Moral law is in some sense written in man's nature, (Rom. 2: 15), so that he knows right and wrong to some extent, but no man ever would think of what we have denominated *positive* law. But man's consciousness of right is so dim that he is as one "alive, without the law," "but when the commandment came, sin revived and I died." Thus sin "by the law is made exceedingly sinful, and by the law is the knowledge of sin."

Though the command to Adam, "Thou shalt not eat of it," was a positive law, yet he violated the moral law; he coveted what was not his, and was a thief. The atonement by Christ secures for the natural man recovery or reconciliation. The new, or risen life imparted to man, will when developed, secure harmony with all eternal principles. The righteousness of the law will be fulfilled in us, who walk after the spirit.

The supposition that the ten commandments are in and of themselves the law of God, is fallacious. The *whole* duty of man is not embodied in them, however much is justly said of their value. A perfect expression of all man's duties, would be like the acts of Christ all written, voluminous indeed. Love to God and man are not *commanded* in the decalogue. The two *great* commandments of the law enunciated by Christ, contain them, and are as much superior to the decalogue, as a rule of life, as christianity is superior to Judaism. J. H. P.

THE COMING OF THE LORD

I have lately examined an English work re-printed in this country; and as the views advocated are rapidly growing into favor, I wish to notice some of the inconsistencies in their principle of interpretation. The book contains the addresses of sixteen different speakers, being, as I understand, a report of the Prophetic Conference held in England, just prior to the one of a similar nature recently held in N. Y. City; the two bodies being mainly in sympathy. Our American brethren, however, confined their investigations to such narrow limits that comparatively few unscriptural positions were advanced; not so however, with our English friends. But as the views advanced in this report, have many adherents on this side, I give space to criticise.

There is one point on which there is the utmost harmony on both sides of the water, viz. the absolute ignorance of the bride as to even an aproximate knowledge of the time of her marriage. The statement is repeatedly made that there is nothing between the departure of the Lord Jesus, as he ascended from Bethany, and his coming for his church; no prophecy, no signs, absolutely nothing; all the signs, propheeies, etc. refering to the Jews, and a later stage of the advent. Hence, they claim that the true church have been at all times or should have been in momentary expectation of his return. This is a wholesale way of disposing of Scripture, it is true; but they are not without some plausable application of texts which seem to lend support to their position. One text in particular they use with effect, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them that sleep, . . . for the dead in Christ shall rise first; then we which are

alive and remain, shall be caught up together with them to meet the Lord in the air" (1 Thes. 4: 17). This, they say, teaches that the apostle believed some of the persons to whom he was speaking would live until the Lord came. *We* who are alive, etc. That being true, proves that the risen Jesus labored under the same mistaken idea, 'Go *ye* into all the world and preach the gospel to every creature; lo I am with *you* always, even to the end of the world." Do our learned brethren really think that Jesus supposed some of the individuals to whom he was speaking would remain until the end of the age? Go *ye*, lo I am with *you*, etc. Was the Lord mistaken? or did he not use the right language? I confess my surprise that they can take such a position: Truly "the wisdom of their wise men has perished."

These very brethren make a special point of the unity of the one body. And that one body, complete in all its members, they, with us, believe, is THE *Christ*. Do they not know that the church never dies? some of its members fall asleep; but the *church*, always addressed as "we," "you," or "ye," were to live till the Lord come; "Lo, I am with YOU to the end of the world." "Behold, I shew you a mystery; *we shall not all* sleep." Was that false? It was, if "*we*" refered only to those members of this one body then living. Nor will it do to say, that Paul, or rather the Spirit, might have *supposed* that the "*we*" referred only to that fraction of the one body then living; *unless* you are willing to admit that Jesus made a similar mistake. And this unscriptural and weak argument on the "*we*,' of 1 Thes. 4: 17, was made the very bulwark of their position to prove that the apostles did not expect to die; and this wonderful argument is impressed on the reader no less than four times in the one address.

If our readers will bear in mind that the church is spoken to, and therefore addressed as *ye*, *you*, or *we;* and the world spoken of, or as the third person, *they*, or *them*, it will help in 'rightly dividing the word.' It comes as a thief on *them*, and *they* shall not escape, but *ye* brethren, etc. Again, "as a snare shall it come on all *them* that dwell on the face of the whole earth, watch *ye* therefore, that *ye* may escape," etc.

"The day of the Lord," say they, and the "day of Christ," are one and the same; we admit it:—"That ye be not *soon* shaken in mind, . . . as that the day of Christ is at hand, (2 Thes. 2: 2). Our brethren render this, *is come*, and predicate their argument mainly on the idea that the Thessalonians were expressing a fear that the day of Christ *had come*, and they were not gathered. But how exceedingly weak to suppose any such thing. There was Paul, their spiritual teacher still with them. Is it likely they would think he was left? and must he *prove* to them that the day had not come and that he himself was left? would he not have said, believing as our friends say that he believed, we are all here yet, but may be gone before this epistle reaches you.

What he did say, was, "Be not *soon* shaken in mind, . . for that day shall not come except," etc. But they claim that that day is not coming on the church, that the saints are to be taken *before* that day comes. If this is true, why did Christ warn his disciples, "Take heed . . lest that day come upon you *unawares;*" but, Lord, it is not to come on us at all, they might have said. And why should the apostle say that it will not come as a *thief* on the church, and *will* come as a thief on the world; and assign as the reason, that they are the children of the light? And notice the class *to* whom he speaks, and *of* whom he speaks:—"But of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when *they*, (the third person, the world), shall say, Peace, and safety, then cometh sudden destruction on them, and *they* shall not escape; but *ye brethren*, are not in darkness that that day should come upon you (why not have stopped here, if that day is not to come on the church? But that is not true, it comes on both the world and the church; the one are to be in the light, "so that day will not come on them *unawares*," or as a thief, while on the other, it does come as a thief, and they shall not escape the things that are coming on the earth; but the former class will escape, "for he shall give his angels charge, and no evil shall befall them."

Again, our brethren, who ignore all ideas of duration, for the gospel age, and give all measurements and signs to the restoration of the Jews, are very inconsistent in many ways; for the measure of time to the turning away of blindness from Israel, is also the measure of 'the fulness of the Gentiles.'

When Christ commissioned his church, and promised to be with them to the end of the age, and the commission itself demands

that the work should be world-wide, how inconsistent for us to believe that they should have looked for his immediate return.

Again, these learned gentlemen tell us the 2nd and 3rd of Revelation are a prophetic history of the church in its seven phases. How could John, on the Isle of Patmos, have looked for the end, in his day, with all that prophetic history before him?

Again, one of these writers, W. Kelly, states, with the exception of the first three chapters, all of the book of Revelation is in the future, and belongs *after* the rapture of the saints. And in this he has many sympathisers both in England and this country.

These writers lay great stress on, "*After* this, I looked," etc. (Rev. 4;). That is, after the scenes of chaps. 1, 2, and 3, which all agree, bring us to the end of the gospel age. And therefore they reason that as the 4th chap. is the opening scene of the judgement on the nations, and is followed *by* that judgment, as presented under the seals, all of the book that follows the opening of the seals, must be after the saints are removed.

If this reasoning is sound, why should not all the book of Daniel, after the 2nd chap. follow in chronological order? Chap. 2nd brings us to the same result that the seven churches, and seven judgment seals do, viz. to the conquest of the nations, and end of Gentile times, (see Dan. 2: to verse 44). *After* that, he had other visions; and if it does not say, "Come and see," it does say, "I saw;" and "*After* that." The same ground is gone over no less that four times in Daniel, but each time some new features are brought out. So it is in Revelation: and there is no more propriety in saying that all the beasts, trumpets, etc. which follow the first chain of prophecy in Revelation, is after, in point of time, than there is in Daniel.

Remember, they say, the church *may* be taken any day, and that they certainly will be caught away before the sounding of the *first* trumpet. But what saith the Scriptures?—"Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed, . . at the *last* trump; for the trumpet shall sound, and the dead in Christ shall rise first," etc. Query! will the last trump sound before the first one?

Our brethren who labor so zealously to convince the church that "that day *will* come on them *unawares*," in spite of Christ's warning to the contrary, (Luke 21: 34), and claim that "no signs, or prophecy intervene between the ascension, and the return of Christ for his bride, and therefore, their true position has been to expect him every day and every hour since then, have uphill work, to oppose so much Scripture. Possibly they think the trumpet of 1 Cor. 15: has no relation to the seventh trumpet of Rev. but let us see: When the dead in Christ are raised, this mortal puts on immortality; death is swallowed up in victory, the saints are fashioned like unto Christ's glorious body; they see him as he is, and are like him. He is their great reward, they are one with him, and therefore have in him "all things." Is not this the great reward, "the crown of righteousness which he, the righteous judge, shall give at that day"? All this is given at the resurrection of the dead in Christ. Jesus also affirms that we are to be, "recompensed at the resurrection of the just." And this is "at the last trump." "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become (*ginomia, shall be*) the kingdoms of our Lord and his Christ. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest REWARD thy servants the prophets, *and the saints*, and all that fear thy name, *small and great*," (Rev. 11: 15–18). Comment seems unnecessary, they cannot escape these Scriptures showing that this trumpet and that of 1 Cor. are one and the same; unless there are two last trumps, and the saints are to be rewarded at both of them. Then there *was* prophecy to be fulfilled between the ascension of our Lord, and his return for his bride. And all contrary teaching is calculated to lead men astray, discourage our taking heed to "the more sure word of prophecy; whereunto ye do well that ye take heed as unto a light shining in a dark place;" and if persisted in, will certainly cause "that day," to come upon them *unawares*.

The parable of the wheat and tares belongs to the gospel church, and not to the Jews, as these men try to make out; "the harvest is the end of the age. And in the *time* of harvest" he sends his angels to gather *first* the tares, and bind them in bundles. And while that invisible work of angels is being accomplished, the "wheat" remain at their buisness in the mill, the field, etc. And being children of the light, that day does not come on *them* unawares. They know the harvest is in process, and that the bride is "making herself ready." And not-

withstanding, *in the days* of the Son of man, it is to be as it was in the days of Noe, and men plant and build and know not, still the true children of the light, know the time of their visitation.

THE SABBATH.

Few of those who observe the "Lord's day," or first day of the week, seem to have any reasonable understanding of why they do so. If asked, probably their first answer would be, Because God commanded it; overlooking the fact that we do not keep the day he commanded:—"The seventh day is the sabbath of the Lord thy God, in it thou shalt do no work." Consequently we do not keep the day God required in the ten commandments.

The christian church observe the first day of the week, because on that day, Christ rose from the dead, bringing life and immortality to light. We remember that day with joy as the beginning of the *new creation;* the birth-day of man's immortality; made sure by the resurrection of "the first-born. And with Peter, we can say, "Blessed be the God and Father of our Lord Jesus Christ who hath begotten us again unto a lively hope (hope of life) by the resurrection of Christ from the dead." This day christians delight to consecrate to the worship of God. Not as servants obeying a command, for God has no where commanded it, but as sons of God might celebrate the laying of the corner stone of creation, "When the morning stars sang together, and all the sons of God shouted for joy." It is a willing service, a free-will offering. which as under-priests, (1 Peter 1: 5), we render; thus offering "spiritual sacrifices," "the fruit of our lips," our reasonable service, acceptable with him. We are no longer servants, under law, but children under grace. And no longer look to the law of carnal commandments, that is, law which merely regulates the conduct of the outer man; but we as children, are under the law of love. If ye love me keep my commandments. This is my commandment, that ye love one another; for love is the fulfilment of the law; that is the true spirit of the law. All can see that to those actuated by the law of Christ, the carnal commandments would be useless. If I love you, none need tell me not to kill you; for instead of desiring to kill, I should seek to save your life. And how should I steal from, or bear false witness against you? No no! If I love you I could do none of these things. And knowing God, and loving him, how could I worship any other? LOVE fulfills it all! thou shalt love the Lord thy God with all thy heart.

We see then, that the carnal commandments were only for the carnal seed. The christian is so far above them that they do not reach his case. The law was a schoolmaster to bring us to Christ; but when we enter his school we are free from the law; "we are no longer under the law, but under Christ." But, says a brother, Christ taught that not one jot of the law should fail till all be fulfilled. True! And I can show that it did not pass away until it was fulfilled. Now you will agree with me that all the law was not fulfilled at once; and that some of the features are yet to be fulfilled. (I do not refer to the ten commandments alone, but to the whole system, including the types). As an illustration of types fulfilled, and yet to be fulfilled, take that of the day of atonement; this shadow in the law represents in one day's work, the entire gospel dispensation; and what the high priest did typically, Christ, our High Priest is doing really. The high priest offered bulls and goats, and took their blood into the holy place, to make the atonement. Christ, our High priest, entered into the holy place "not made with hands," to appear in the the presence of God for us. As the typical high priest did not remain in the holy place, but came out and blessed the waiting people, so Christ comes out to bless the people. "And in him shall all the families of the earth be blessed." This blessing of the people, is a part of the type yet unfulfilled; but it surely will be, "for it is easier for heaven and earth to pass, than one jot of the law to fail till all be fulfilled."

Another partly fulfilled type is the passover. Our Lamb was slain 1800 years ago; and during all this time, this night, christians have been applying the blood of sprinkling, and eating the Lamb, with "bitter herbs," (sufferings). Yes, we feed on our Lamb, Christ is being formed within us, the hope of glory. And in "the morning," it will be found that all "the *firstborn*" will be passed over:—"I will spare them, as a man spareth his own son that serveth him." This is yet unfulfilled, "Watch ye therefore, that ye may be accounted worthy to escape all these things coming on the earth, and stand before the Son of man."

So we see some features of the law have been fulfilled, and are therefore ended; and others are still in force, because unfulfilled. Of this former character is the law of carnal commandments, for he abolished them, "nailing them to his cross," therefore there "is now no condemnation to them that are in Christ Jesus;" for the law of the spirit of life, (love), hath made me free from the law of sin and death. But some may say, If we grant, that as a part of the carnal ordinances, the seventh day ceased to be of force on the new creature in Christ, yet the sabbath was a part of the great system of types which point to the "rest, (sabbath), that remains to the people of God;" a type of the millennial age; as such, it is not fulfilled; should it not therefore be observed by us and all who believe in that which it prefigures, "the times of restitution"?

With this I fully agree. The sabbath was a part of the carnal commandments, also a type. As a commandment, it ceased at the cross, when we came under the new School master, Christ; as a type it is double, one part fulfilled, the other not fulfilled.

There were two parts to the sabbath, or rests, for this is the meaning of the word. There were *day* sabbaths, and *year* sabbaths, the year sabbaths were years in which the land rested, no work was to be done during those sabbatic years. There were three, the 7th year, the 7x7, or 49th year, and the 50th year; the last being the jubilee. In the jubilee the whole system of sabbaths was complete, all the lesser sabbaths of 7, or multiples of 7 being contained in this one: hence, if a provision for its renewal had not been provided, like that of the day of atonement, renewed from year to year, the system of sabbaths would have exhausted itself in one jubilee cycle.

In this 50th year, not only was there rest to the land, but there was joy and rejoicing among the people; for in this year every one had restored to him his original possession, no matter how much he had lost, complete restitution was made. This is a beautiful type of "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets," (Lev. 25: and Acts 2: 19–21). In fact, in these types, is where "the holy prophet" Moses, speaks of the restitution. The return of every poor man to his possession, and every member of the family, from lives of servitude and deprivation to their own restored home, is a scene the joys of which can be better imagined than described. The same is true of the great restitution, when God shall restore to man through the New representative, that which he lost through the first Adam. So that "as in Adam *all die*, even so in Christ, shall *all be made alive*." Remember that *eternal* life is not restored to man; no, he could not lose that for he never possessed it. He was on probation with the promise of eternal life on condition of obedience, and which the natural man did not render, but which is fulfilled in us, who render the obedience of faith.

Not only do the sabbath years point to the restitution, but their arrangement as multiples one of another, which is also part of the law, has a significance; teaching us that the great jubilee of jubilees, the antitype; is to be reached by multiplying the complete typical sabbath into itself; which would be 50 times 50, or 2500 years; showing, as we think can be demonstrated, that in 2500 years from the last typical jubilee, the antitype will be reached, the jubilee of jubilees, or times of restitution. When did this last great cycle begin? was it when the Lord commanded Israel to keep their sabbaths to the land, viz. "when ye come into the land, then shall the land keep sabbath, and ye shall count," &c. (Lev. 25: 2)? No! the antitypical cycle does not begin until the typical cycles ended, (keep this in mind also in reference to the day sabbath).

Nine hundred and fifty years after the system began, God caused the outward observance of the jubilees to end, by their captivity; from which, according to the Bible chronology, the 2500 years ended in 1875; when the world entered "the times of restitution," during which Christ shall reign until he subdues all enemies, and thus restores all things. The fact that the kingdom is not yet restored, seems to many, to prove that we are incorrect in supposing we have entered the *times of restitution*. But the time of trouble is already begun, which we believe the Scriptures teach will increase until all the Gentile governments are overthrown. This is as it were, the clearing away of the old, that the new may be erected in its place. The pulling down of the kingdoms of this age, that the kingdom under the whole heaven may be given to the saints of the Most High. Even as Palestine must be vacated, before Israel can be restored. This time of trouble, or "treading of the winepress," is a part of the work of restitution. The restitution is to the

world, while, at the same time, the saints enter the joy of their Lord, which is "the rest that remains for the people of God," and into which we shall soon enter.

THE DAY SABBATHS

were also three: the 7th day, the 7x7, or 49th day; and the 50th day. These, like the year sabbaths, point to a *rest*, and the arrangment as multiples of each other, culminated in the 50th day. These day sabbaths, unlike the year sabbaths, were always to be kept, whether in their own land, or in an enemies land, even Christ was obedient to them until they ended. At the cross these types ceased; and from the resurrection, the last cycle of 50 days began. But did the antitype come at the end of that last cycle? Yes, it ended in the Pentecost, when the disciples learned for the first time the blessed experience of the *rest of faith;* that not only "there remaineth a rest, to the people of God;" but also how they that believe, "DO enter into rest" that of which Jesus speaks, "Come unto me, all ye that labor, and I will give you rest." This was fulfilled when they received the first fruits of the Spirit, the earnest of our inheritance, joy and peace in the Holy Ghost.

We see then that it is our privilege to enjoy continually, *every* day, and every hour, the true sabbath, or rest, of which the law sabbath was but a shadow.

As the Israelite could keep the day sabbath anywhere, either in his own land or in a strange land, among his brethren or his foes, while the year sabbaths could be kept only in his own land, how beautifully expressive is this of the fact that we, though citizens of a far country, pilgrims and strangers, can have this rest in Christ even now, a peace the world can neither give nor take away. O how true it is that "they that believe DO enter into rest." Brother, sister, have you entered into this rest? Are you carrying all your cares and trouble to him who invites all who believe, to cast their burdens on him? We are not to expect while in an enemies land to have their friendship "the friendship of the world, is enmity to God;" "If ye were of the world, the world would love its own,' 'but because ye are not of the world the world hateth you." But, beloved, remember he has also said, "In the world, ye shall have tribulation; but in me ye shall have PEACE." Are you keeping THIS sabbath? or are you as servants under the carnal law, still carrying your own burdens? Many fail to obey the Master when he says, "take *my* yoke upon you and learn of me; for my yoke is easy, and my burden light; and ye shall find rest to your souls."

If you have not this rest, why are you without it? There are I believe, two reasons. Let me ask, have you consecrated yourself entirely to God? your body, your mind, your ALL, not leaving out your reputation? Of course no one can do this without the power of the Spirit, through the truth. If you have thus consecrated yourself you will be very anxious to know what the Lord's will is; and will seek to do all his requirements, whether by being baptised in likeness of his death; giving to the poor, or any other thing which his WORD teaches to be his will. Thus consecrated, all things are yours; all his promises, of the life that now is: and that which is to come.

Some would consecrate themselves by casting their burdens at the Lord's feet, ask him to bear them, and yet on rising from their knees take up their burdens again; thus showing a lack of faith. Now remember, it is they that believe, who enter into rest. Beloved, what Father says to all who are consecrated to him, is, "All things shall work together for good." Believe this, and you need not fear. It is "ALL THINGS," no matter how evil they may seem. Neither should you fear that you may want what it is best for you to have, "No good thing will he withhold." Trust him to fulfil his promise. Believe, and enter into rest.

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Every thing to God in prayer.
Have we trials and temptations,
Is there trouble any where?
We should never be discouraged,
Take it to the Lord in prayer."

C. T. R.

A REASON FOR OUR HOPE.

We are exhorted to be ready to give a reason for our hope, with meekness and fear. And believing most fully, that the present generation are to witness the great change from the gospel, to the millennial age, we wish to give a reason for this hope.

As "no prophecy of the Scriptures is of any private interpretation," it is impossible to give any one prophetic measurement, so as to be seen in its full strength, unless associated in the mind of the reader with other parts of the one great subject of which it

is but a link. Hence, we give an outline of the whole, and the proof for a single part only, in this article.

The two dispensations starting the one from the twelve tribes, and the other from the twelve apostles, have a remarkable relation one to the other. For some reason God has every thing arranged in type and antitype; first the natural, and afterwards the spiritual; the one being a pattern of the other. So absolute is this that beginning with the smallest detail, as for instance Jacob has twelve sons, Christ, twelve apostles; Jacob loses one, and two are chosen in place of that one; Christ loses one, and two are chosen. And yet but twelve are ever recognized; the one based on the twelve tribes, while twelve apostles are the foundation stones of the other The first were begotten of the flesh, the second of the Spirit; the one had its earthly kingdom, its city, its sanctuary, sacrifices, tabernacle, temple, incense, priesthood and worship; the other its heavenly:—"See thou make every thing after the pattern shewn thee in the holy mount." To the first, Christ is sent in the flesh, to the second he comes as a God. And as his first advent was to do the closing work of that age, and introduce one of a higher order; so his second advent is to close up this age, and inaugurate the blessed kingdom. And we have not only a long array of facts, to prove the existence of a complete parallelism from first to last, but we also have Moses and the prophets, proving by two distinct lines of argument, that these two dispensations were to be of "ONE MEASURE AND ONE SIZE." But this is not the present argument; still we want the new readers to remember there is PROOF that the closing work of the Jewish age is, like the rest of that age, a PATTERN of what is to be in the end of this age. Was the first advent made up of various stages, so is the second. And the prophecies concerning his coming for his church, differ as widely from his coming to the mount of Olives, as his coming in the manger differed from, "Behold, thy King cometh, meek and lowly. The one is to our atmosphere, and the saints are caught *away* from the earth; the other is when he comes WITH his saints. And there is positive proof that these two stages of the advent are *many years* apart.

The first advent, and closing work of that age, covered the time from the birth of Jesus to the destruction of Jerusalem; and the time was divided as follows: The begetting and birth of Jesus. Thirty to thirty-one years after, his coming as the Anointed, thus marking the end of the "seven weeks and three score and two weeks" of Dan. 9: 25. Three and a half years of his public ministry,—he was "cut off" in the middle of the "one week;" while the last half of that week, which completed the "seventy" determined on the Jews, was for gathering out the elect remnant, among which Paul classes himself, before God forsook them and turned to the Gentiles. Then, after the end of this "one week" during which the *new* covenant was being confirmed, were thirty three years and a half of judgments by which their nationality was overthrown.

These are the facts in relation to the first advent. And measuring from the beginning of the twelve tribe dispensation, to each of the above points, is the pattern. Now the peculiar feature is, that each of these points has its exact parallel at the end of the gospel age. Thus, from the death of Jacob, where the twelve-tribe dispensation began; and from the death of Christ, where the gospel age began, commence the measurement; and at just an equal distance in time this side the death of Christ, as was the birth of Jesus, this side the death of Jacob, is the terminus of a prophetic period which electrified the christian nations, and made as great a stir, as did the birth of Jesus, in the Jewish nation. I refer to the 2300 days of Dan. 8: and the 1843–4 movement. And thirty years this side of that, are three chronological and prophetic periods terminating; and lo, the christian world are again awake, "and all men are in expectation." The seven years, between 1873–4 and 1880–1, are as clearly marked, as the "harvest" of the gospel age, as was the "one week," at the close of the Jewish age; as the measure of the harvest of that age. While the end of the thirty-three and a half years of judgments which followed their rejection, [the exact measure of Christ's earthly life] and which ended in the year A. D. 70, is paralleled by the ending of "the times of the Gentiles" with A. D. 1914:—a clear and unanswerable position, "Seven times" are 2520 years; and beginning when Jerusalem was given up to the Gentiles, at the captivity, 606 B. C. will end with 1914.

The first dispensation, with its advent, is a pattern of the second; and with this the prophetic periods are in harmony. This ought to make our position command respect

and earnest consideration. If the second advent bears this exact relation to the first, the *tarrying* of the Bridegroom, (Matt. 25: 5); must of necessity be thirty years, after the advent has in some sense begun. And with this, the details of the atonement can be made to harmonize; see Lev. 16:. The ceremony with the scapegoat is the last in the atonement; and by it their sins were taken away, (see verse 21). The gospel age, while Christ has appeared in the presence of God for us, has been the day of atonement, and the last act, the one immediately connected with his appearing the second time, (Heb. 9: 28), is the blotting out of our sins (see Acts 3: 19, 21). The high priest in the law, comes out to the door of the tabernacle with the scapegoat, since no man can be in the tabernacle while the atonement is being made, (verse 17); and then returns to the tabernacle and tarries there, since on passing out the scapegoat, the atonement, so far as he was concerned, was ended. But while their sins were being borne away, he had a personal work to do before coming out.

We should not dare to speak so positive of the movements of our great High Priest, were it not that like the pentegraph, we have before us the short arm; and every tracing of the pencil must produce its counterpart at the end of the long arm. And though that reaches beyond the vail, yet by faith, we can see its every movement.

But how long does he tarry in the tabernacle "not made with hands?" Thirty years was the time he tarried in his earthly tabernacle, in the pattern dispensation, before he began his work as Lord of the harvest; and the two, the pattern, and the "true," were to be "of one measure and one size."

THE 2300 DAYS

marking the first stage of the advent, not to this earth, but out from the holy place, prior to the thirty years tarrying:

"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed," (Dan. 8: 14).

In the third year of Belshazzar, this vision is given; and is called, "*the vision of the days*," (verse 26). [The phrase, "*evening and morning*," is from the same Hebrew word in ver. 26, as the "*days*," of ver. 14]. And though the vision realy covers the Medo-Persian, Grecian, and Roman empires, still so prominent is the measurement, that it is named, "the vision of the *geh-rev*."

The Persians were to restore the Jews, and thereby restore the daily sacrifice; and the vision interests Daniel, only because of its bearing on God's people. And he was informed that they were to be trodden under foot during the rise and fall of empires, but, at the end of the "days," the *sanctuary* should be cleansed. Hence, the vision was concerning these things; the mere historical part in itself, being of little importance.

"And I heard one saint speaking, and another saint said unto that certain saint which spake, How *long* shall be the vision, concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot; and he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." A peculiar expression; two things were to be trodden under foot, and when the days were ended, ONE of them was to be cleansed. Now we know this vision covered the Jewish church, from the time the daily sacrifice was restored, and also the gospel church; and reaches to the "last end of the indignation," (verse 19). In other words, it reaches to the end of the times of the Gentiles; for when given over to Gentile rule, the indignation does not end until then. Some have supposed this vision covered only the Persian and Grecian empires, and that it ended up in Antiochus Epiphines, a Grecian prince who polluted the Jewish sanctuary. But this cannot be, for the vision covered not only the rise and fall of the Persian empire, and the final division of the Grecian empire, but he saw a power "which waxed exceeding great, and by him the daily sacrifice was taken away, and the place of his sanctuary cast down." This same power was also to "stand up against the Prince of princes," which was Christ; "the kings of the earth stood up, and the rulers took council," etc. under Herod, Pontius Pilot, and the Jews, (Acts 4: 26). This third power then must refer to Rome. Hence, the 2300 days, covering so much of the world's history, must be understood as that many years.

In verse 16, Gabriel was told to make Daniel understand the vision. He went to him and explained about the ram, the goat, and king (kingdom) of fierce appearance, the one to be "broken without hands," (compare verse 25, and chap. 2: 34); and no further proof is needed that it refers to the Roman empire, and that the "days," are symbols of years.

Notwithstanding this commission to Gabriel, neither himself nor Daniel understood it, for verse 27 closes the subject with, "I was astonished at the vision, but NONE understood it." Neither the "greatly beloved" Daniel, nor saint, nor angel, however "dilligently" they might search, could "know what, or what *manner* of time, the Spirit of Christ which was in them did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow," (1 Peter 1: 11). "For of that day and hour knoweth no man, no not the angels in heaven; but my Father only." And shall that discourage us? No indeed, "for it was revealed unto them, that not unto themselves, but unto us did they minister . . . that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desired to look into." "I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision," but no answer came to him, and even to Daniel it was given so as to remain a profound mystery. But, holy brethren, partakers of the heavenly calling, there can be no mysteries kept back from you, all things which Christ has heard from his Father, he has made known to us. Not all at once, but as it becomes due. And when is the TIME, and MANNER of time to the "glory," due to be known? *At the time of the end*, I answer, but it is only for the "wise;" all others will persist in reading as if the words were "Go thy way Daniel, for the words are closed up and sealed forever, and the wicked shall do wickedly, and none of the wicked shall understand, neither shall the wise understand," (Dan. 12:10).

Some years after seeing this vision of the 2300 days, Daniel made another attempt to understand the time, and manner of time, for he searched dilligently; and he understood his buisness, for he brought to bear a power that moved heaven; and Gabriel "who stands in the presence of God," received a commission that required unusual speed, the greatly beloved Daniel had called and he must "fly swiftly." "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." "At the beginning of thy saplication the commandment came forth, and I am now come to shew thee: therefore understand the matter, and consider the vision: *seventy* weeks are determined on *thy* people and upon *thy* holy city;" (Dan, 9: 24). And upon what people, and what "holy city," the *remainder* of the vision was determined upon, remains to be considered.

That the *vision* refered to by Gabriel, is the "vision of the days," is plain, because Gabriel had been told to make Daniel understand it, (chap. 8: 16), and had failed, ver. 27, and on being sent a second time, his first salutation is in relation to it. And more than that, in verse 21, Daniel says, "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me, . . and said, I am now come forth to give thee skill and understanding, . . therefore understand the matter, and consider the *vision*; seventy weeks are lit. *cut off*, upon *thy* people."

There is no room for two opinions about the seventy weeks being a part of the 2300 days. And the question, "How long the vision, concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot"? clearly implies that the first part, the "daily," belonged to that dispensation, and the balance of the vision to what should follow the taking away of the daily sacrifice.

Seventy sevens, or 490 years, ended with the "one week" in which the "covenant was confirmed." And certainly the apostle makes the subject of the old covenant passing away, and bringing in the new covenant, or testament, (it is the same word), and the confirming the new, by the death of the testator, as clear as could be desired, in Heb. 9:. Other things than merely the death of the testator, are required in confirming, or establishing a covenant. And the gospel to all nations, just what the apostle means by the "new covenant," was confirmed to Jew and Gentile, during the last, week, the one in which he "made the sacrifice and oblation to cease:" the central figure, of course, being the death of Christ.

From 2300 days, 490 cut off, leaves 1810. And this reaches to the cleansing, or (margin,) justification of the sanctuary,

There should be no surprise that such a movement as that of 1843–4, should spring from this. The church from the beginning have understood that the "seventy weeks" pointed to the first advent; and if so, the balance of that "vision of the days," ends where the cleansing of the sanctuary begins, "Then shall the sanctuary be cleansed."

The mistake was, in not understanding the *manner* of the advent. If they had seen

that the first advent, belonging to the pattern dispensation, was in a sense, a guide to the order of events here, they would not have expected to realize all that belongs to the complete advent, at its first stage; but that premature movement was foretold in prophecy; and is in keeping with the fact that he was to tarry. The parable of the virgins, Matt. 25: unlike any of the others, is located at the end of the gospel age, *Then* shall the kingdom be likened. etc. A premature movement is made, and while he tarries, they fall asleep; a second movement is made, which ends with his coming, and the marriage.

The Sanctuary, What is it?

The *Hebrew* for sanctuary, in this case, is *koh-desh*, and is rendered *holy city* in Dan. 9: 24; and *saint*, in Deut. 33: 2, "He came with ten thousands of his koh-desh.'

The word in chap. 8: 11, "the place of his sanctuary was cast down," also chap. 9: 17; and 11: 21, is *mik-dahsh*, and never refers to the people or church.

The sanctuary to be cleansed, or *justified* at the end of the 2300 days is the gospel church;—1 Because that is the *sanctuary*, or dwelling place of God, of the present dispensation. 2 Because it must be cleansed, that it may be presented to him, without spot, or wrinkle or any such thing, (Ephe. 5: 26, 27); before the Bride is made ready. 3 Because there is nothing to be cleansed at the end of the 2300 days, excepting what men may do, only what is of the "heavenly" order, (Heb. 9: 23. 4 Because the Jewish people, or "host," and the gospel church, or "sanctuary," are the only things which fill the conditions;—They have been "trodden under foot;" the latter are to be cleansed by "the better sacrifice;" and the former, to cease to be trodden down, at the end of the times of the Gentiles. The gospel church are to be cleansed before the Jews are restored, for they remain blind, until the fulness of the Gentiles be come in; and the promise was only in reference to the sanctuary, "then shall the sanctuary be cleansed." 5 Whatever is to be cleansed by the better sacrifice, must be cleansed *before the High Priest comes out to the people;* hence, it can not be something that is to be cleansed after he comes.

There is no other argument on the 2300 days which unites in itself the two dispensations, the natural, and the spiritual; or that has one tithe of the beauty and consistency there is in this application of the sanctuary to the gospel church. And we know the cleansing, blotting out our sins, is the last feature of the atonement, just prior to the coming out of our High Priest.

Hence, we understand the cleansing the sanctuary, in this prophecy, clearly refers to the spiritual sanctuary, as no other sanctuary can be cleansed by the *kind* of sacrifice now applied in cleansing. That the 2300 days, ending 1810 years after the 70 weeks, reached to the beginning of cleansing. That if the work of Christ, as High Priest in the Holy Place, required more than 1800 years, the antitypical work of the scapegoat may well require 30 years. And that this thirty years tarrying of the Bridegroom in the "tabernacle not made with hands," and during which this work, *in fulfilment of the law* has been in process, is a parallel to the thirty years tarrying at the first advent, in his *earthly* tabernacle.

That his second coming should be arranged after the pattern of his first advent, is no more surprising, than are the other parallels between the earthly temple, and the spiritual temple; the earthly sacrifices, and the spiritual, etc. Indeed, without this, many Scriptures would be broken, and the system of parallels left incomplete.

From the above, in connection with all the other arguments, we are fully persuaded that the first stage of the *coming out* of our High Priest, began on the tenth day of the seventh month occurring in the autumn of 1844. And according to other arguments, the *second* stage was in the autumn of 1874; at which time, the evidence is, that "the *harvest*" of the gospel age began. This, the evidence is, is a period of 7 years: and is the parallel to the "one week" in which the work of closing up the Jewish age, and introducing the gospel age, was accomplished. Then follows 33 1-2 years of judgments on the nations, as a parallel to the 33 1-2 years from the end of that "one week," to A. D. 70. And at the end of this seven years of harvest, we believe the bride will have been "gathered on as it were a sea of glass," which position is not translation, but merely a condition of complete victory over the world. From *that* time, I understand the judgments on the tares, Matt. 13: 40; and the treading of the winepress, Rev. 14: 20, will begin: and Ps. 91, will have a literal fulfilment. "Thou shalt not *be afraid* for the terror by night; nor for the arrow that flieth by day;

nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Death is an evil, therefore not one of these overcomers shall die, "with long life will I satisfy him, and shew him my salvation," (verse 16). How long "the just will live by his faith," in this condition, we have no present means of knowing. But it is only while Christ is "treading the wine-press, *alone*," for when he conquers the nations, his saints are to be clothed with power, and be with him, (Rev. 2: 26; 17: 14).

THE RESURRECTION.

In our last, this subject began to be investigated from a new standpoint, viz. that God, and God only, deals with the natural man; and that the work of Christ begins only where the new life begins. Hence the Father raises the dead. And, on further examination the conviction is forced upon us that Christ does not raise even his own, from the Adamic death. The Father raises all, from that condition; and Christ raises those the Father has given him, not from the physical death, but from the mortal condition:—"The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." The race are all counted as dead, that is they have no spiritual life; Christ, and he alone, imparts this kind of life; and he imparts it to all that the Father giveth him.

The christian is said to be a new creature, and yet he dies the same physical death as other men. The new life, is by faith on the Son of God, and not in actual possession, so taught in Rom. 8: 24; and we actually enter upon this new life only when mortality is swallowed up of life. And it is to this kind of life, Christ raises his own, at the last day. And with such there is a rising and reviving in a double sense; God raising them from the physical death, and Christ from mortality. These two results may be at one and the same moment; but are the work of, first the Father, and then the Son.

This nice distinction, might not be of importance for us to understand, were it not that it is an element in the division of work which obtains through the whole plan.

That the Father raises the dead, is many times repeated; also that he raised Christ from the dead, and raises the dead in Christ. "All that are in the graves shall hear *his* voice, and come forth." One class come forth "unto the resurrection of life; that is what they receive after they come forth; and the other, to judgment, unfortunately rendered damnation.

This at first sight appears to clash with 1 Cor. 15: 44; but when we consider that there is a double work in raising the dead in Christ, it still remains true, that they are "Sown a natural body; raised a spiritual body." The Bible is full of *apparent* contradictions, and is so arranged for a purpose. For instance, It teaches that God raises the dead, and that Christ raises them; and both are true. God raises all from the *natural* death, and Christ raises all from the *spiritual* death. There are exceptions in both cases; and in the latter, it is such as perish in the process of spiritual developement.

Christ had power to lay down his life; and he had *power* to take it again; but he did not exercise that power, for he, like us, died the Adamic death, and therefore "God raised him," (Acts 2: 32; 3: 15; 4: 10). And in Rom. 10: 9, to believe that God raised him, is made a condition to salvation, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." And "If the Spirit of him that raised up Jesus from the dead dwell in you, *He that raised up Christ from the dead*, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." Now place this by the side of John 5: 21, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will," and there is no escaping the conclusion that God raises all who die; Christ, the dead in Christ, and the dead out of Christ; and Christ imparts only the spiritual life. Hence Christ has absolutely nothing to do with the natural life, or the state of natural death, only so far as his special work of *regeneration* is concerned. But in order to impart his nature to us, he must become one of us; hence, he "both died, and rose and revived, that he might be Lord both of the dead and living." That is, so that he may impart to them his own nature as fast as the Father gives them to him.

With any other than the above view, and Rom. 8; 11, is *directly* opposed to the statement in John 6: 44; but the fact that there is a clearly drawn line between the work of the Father, and the Son, makes harmony.

QUESTIONS AND ANSWERS.

If the "days" of creation were "vast geological periods," how could Adam, made on the sixth day, have lived on the seventh?

A,—The longest period has an end: the creation was finished at the end of the sixth, and beginning of the seventh day.

The word "day," represents almost any indefinite period; the *seventh* day of God's rest, is not, so far as revealed, yet ended. And as applied to us, in Heb. 4: 10, it is an infinite period: "For he that has entered into his rest, he also has ceased from his own works, as God did from his." Also in vrs. 7, a limited "day," represents ages of time.

The Hebrew expression for day, was evening and morning. Hence many have supposed it must be a twenty-four hour day. But the Mosaic account of creation can be explained without clashing with known geological facts, just as easily as can other Scriptural expressions, of "rising of the sun, ends of the earth," etc. without clashing with known geographical and astronomical facts.

The sun and moon stood still, can be explained, with our present knowledge of astronomy, viz. they *appeared* to do so; and by the power of God, the day was prolonged. Moses relates the account as if he were an eye witness, just as any prophet is given to see the events transpire before him. This being true, he relates it as a six day's revelation. To his vision the earth appeared as it was in its earliest stage of formation, void and without form; and as vast changes went on under the moulding force of the physical laws, he saw the birth of light; and the evening and the morning were the first day. Again he saw mighty evolutions and changes in the cloud regions, which surrounded the primeval globe of liquid fire, and while as yet the waters were held in vapor, or cloud condition, "when God made the cloud the garment thereof: and thick darkness a swaddling band for it." And as the cooling of the globe went on, the waters above the firmament were divided, a part being precipitated in liquid form. And to *Moses* the evening and the morning were the second day.

Thus in his revelations to Moses, God made the grand division of SEVEN, which is the perfect number of the Scriptures.

Q,—Does Gen. 2: 9, teach that the fruit of a tree had in itself the power to impart a knowledge of good and evil?

A,—God forbade man to do a certain act; It was his disobedience, and concious guilt that enabled him to discern between good and evil. He knew the good before, if he knew any thing, for all that God had made was good; but he must experience evil, as well, in order to discern between them.

Q,—How can Jesus still be our mediator in accordance with the type in the law, if he came out of the most holy, in 1843–4?

A,—He could not be our mediator, *according to the type*, unless he does leave the most holy before filling the type of the scapegoat. The atonement was not finished *in* the *most* holy place; it was finished after he came out into the tabernacle, but before he *appeared* to the people.

The same writer askes, what is comprehended in being holy? Not *doing*, I answer, even though we should do all that is commanded; and live years without sinning. Nothing but faith is counted for righteousness now. The "washing of regeneration," that is, appropriating Christ, by faith; and thus being counted *in him*. And, as new creatures in Christ, we are in God's sight, a part of his own well beloved Son, and as such, holy as he is holy. This holiness is only a something in process, and which is to be; we now have it by faith; and "God, who speaketh of those things which are not, as though they were," looks upon us as if we were already in the image of his Son.

Our faith is just in proportion to our knowledge of God; and the Spirit teaches only through the Word; hence, all this sensational religion, joy, or high state of feeling, not based on a knowledge of the Holy Scriptures, is a sham and a delusion of the Devil.

Q,—If the first year of Cyrus was 536 B. C. how could the time from the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, be only 69 weeks?

A,—The "*going forth* of the commandment," was its going into effect, and not the recording of it by Cyrus. It was laid away in the king's treasure house many years (Ezra 5: 17), and did not actually go forth, until the reign of Artaxerxes.

GOD'S WONDROUS LOVE.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Therefore the world knoweth us not, because it knew him not." "Herein is love, not that we

loved God, but that he loved us, and sent his Son, the propitiation for our sins, and not for ours only, but for the sins of the whole world. In this was manifested the love of God towards us, in the gift of his only begotten, that we might live through him.

How manifest is this love, as developed in the glorious plan of the ages. God says of Israel, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. "In all their affliction he was afflicted; and the angel of his presence saved them, and in his love and pity he redeemed them." His love is boundless and reaches all. He has left nothing undone that could exalt mankind; what rich provision for the living and the dead, will be unfolded "in the ages to come." How God-like is the plan! It is *then* he will show his power, harmonious with his love. It is then, the Son of God united to his bride, will rule the nations, until all power and authority are brought into subjection; and God becomes all and in all. Then the mutual work proposed in the beginning, "Let us make man in our image," will have been consummated, each having carried out his special work, in the generation, and regeneration of the race, God being the author of natural, and Christ of the spiritual life.

What a prospect for the future bride and mother; as in the Rebekah type, she becomes the mother of "thousands of millions, and her seed shall possess the gates of her enemies." Truly "thy seed shall bruise his head." "And every one that hath this hope in him (in Christ), purifieth himself, even as he is pure." Sanctified through the truth! perfected *in* him! Sublime hope, wondrous love! "GOD IS LOVE."

MRS. N. H. BARBOUR.

CORRESPONDENCE.

Extract from a letter by Rev. Wm. V. FELTWELL:—Reformed Episcopal church, Phila.—"Himself bear our sins." "I believe the original will clear up the difficulty which rests in many minds regarding this passage, and perhaps the whole subject of *substitution*. I am inclined to believe the popular substituting sacrifice of our dear Lord is sentimental. There certainly is no substitutionary idea in connection with the fall of the first Adam and his descendants; and I can not discern any in the second Adam and his seed. I am much interested and instructed, in your arguments on the atonement.—Affectionately yours in Christ.

I am glad to see that some of our brethren are breaking away from the sentimentalism which has attached to this, as well as to other Bible subjects; all of which, and especially this idea that God made a *law* that could be satisfied by inflicting *punishment on the innocent*, which is so dishonoring to the idea of love, or justice. If Christ suffered as a substitute for every man's sins, then justice could not permit *any* man to be punished for his own sins. But if Christ provided a way by which man can be *conditionally* raised to a higher life, and so glorify God, then the plan is in harmony with the original purpose, as named in Gen. 1: 26. I, like BRO. FELTWELL, can see no substitution, in generation, or regeneration:—ED.

Meyersdale, Pa.

Dear Bro.,—I love to read your paper; not that I am married to it, as some say of me; but I love it for what it has done for me. At first I did not believe, but rather condemned it; but on reading, and re-reading, and comparing it with Scripture, I began to see how beautiful are the prophecies and prophetic types, and some of the harmony there is in the Bible. And now I thank my dear Lord that I have been led to see the glories of the near future. O when I think, as I often do, while at my work, of the glory that is to be revealed in us, I could shout with all my power, for very joy. I love to think and talk about the coming of Christ. I was rather timid for a while about offering the paper to others, but as these things have so completely sanctified me, I am anxious that all true believers should get the HERALD OF THE MORNING, not the little *paper*, but the true Herald, or Day-Star, that is now rising. Your brother in Christ,

B. F. JOHNS.

Lick Creek, ILL.

Dear brother: I have just read the last number of the HERALD, and thank God that I have been permitted to see these truths. There are but few in this vicinity who dare speak of the things taught in the HERALD; and yet the light seems to be gaining ground slowly. I have been seeking for the truth for some time, but received it in rather an unexpected manner; for I must confess that the Bible is entirely a new book to me, since reading the paper. Let us work faithfully for the truth, and the truth shall make us free. W. S. GALLEGLY.

WELD, Me., Fov. 25, 1878.

BRO. BARBOUR: I have been reading the "Three Worlds," and the last HERALD, and comparing them with the law and testimony.

As I understand more of God's word, aided by the Holy Spirit—without which we can do nothing—I am led to cry out, O! the depth of the riches, both of the wisdom and knowledge of God.

I am learning more fully to appreciate the love and mercy of our heavenly Father. Strange, wonderful love. I am filled with joy as I think of it. O! how I love my Saviour. Many want to limit his love and mercy, and confine it to the present age; but I understand that in the ages to come he will show the exceeding riches of his grace, for "he so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Is God unjust? No! He will have all men come to a knowledge of the truth. When the covering of darkness and ignorance, that is over all people, is taken away, and the nations walk in the light of the glorified bride, and the people are turned to a pure language, then all shall know the Lord, from the least to the greatest.

Oh! what love the Father has bestowed upon us, that we should be called the sons of God. Oh! how I long to see Jesus, and be made like him.

I inclose one dollar to pay for the HERALD two years. Please send the November number. Yours, NANCY MANNING.

HOLDEN, Mo., Dec. 5, 1878.

DEAR BROTHER: I would not do without the HERALD for any consideration. If you are mistaken in half you say (which cannot be), it is still the best paper I ever read—from the fact, that it turns the mind in the right direction.

I cannot see why it is that there is not a universal interest in these things that we now both see and feel, and are becoming more plain every day.

May our heavenly Father bless and strengthen you in your great and good work. JOHN UMSTADT.

PHILADELPHIA, Nov. 28, 1878.

I have enjoyed the reading of the HERALD very much; I have a great interest in the subjects pertaining to our Lord's return. I think your articles on the atonement, while comparatively new, are clear and comprehensive, especially the last; it would be well if all could understand it in this way; it would clear up a good deal of mystery about the full work of our Saviour in coming to earth. Your brother, C. A. Conde.

WEST OAKLAND, Cal.

Dear Bro.—Some one, I know not who, has sent me severel copies of your paper, which I have read with interest; indeed for years I have been deeply interested in every thing pertaining to the second advent.

Your views are new to me, and I never like to take up with new teaching without careful investigation. Have been preaching among the Disciples for six or seven years. I do not want to be led away by fanciful interpretations; nor do I want to *miss any light* which God has made it possible for me to receive. I notice you apply John 16, "guide us into all truth," to the gospel church; do you mean *directly* by the Spirit imparting NEW revelations to christians of the present day, or that through the Scriptures we may be led into all truth? If the latter, I am with you, otherwise not. Yours in hope of the kingdom, H. B. Rice.

Yes! Bro. *through the Word;* the Spirit, we believe, leads in no other way. Indeed the Spirit itself must be tried by the Word. "try the spirits;" "to the law and the testimony, if they speak not in accordance with this, it is because there is no light in them." And if the Spirit should teach any thing beyond, or outside of what is written, we could not bring it to the test; hence we will have nothing to do with any so called truth, unless chapter and verse can be given.—ED.

EAST BERLIN CT.

Dear brethren; I rejoice in the light of present truth as given in the HERALD. It is meat and drink to my soul. I am waiting and watching, for yet a little while and he that shall come will come and will not tarry. By faith I can discern the Lord's body, the bride, all glorious in her bridal dress. O the bliss of so high a calling; none but the pure in heart shall see him. Eye hath not seen nor ear heard the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." This spiritual union with the heavenly Bridegroom none can realise; and yet we have a foretaste, in the earnest of the possession. God bless you my brethren, and give all needed light. Enclosed find the widow's mite: Your sister in Christ,

M. H. Bottsford.

HERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

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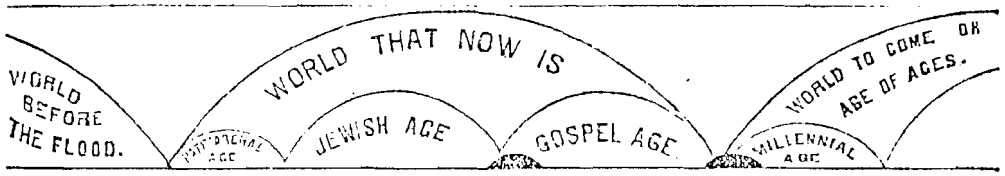
THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

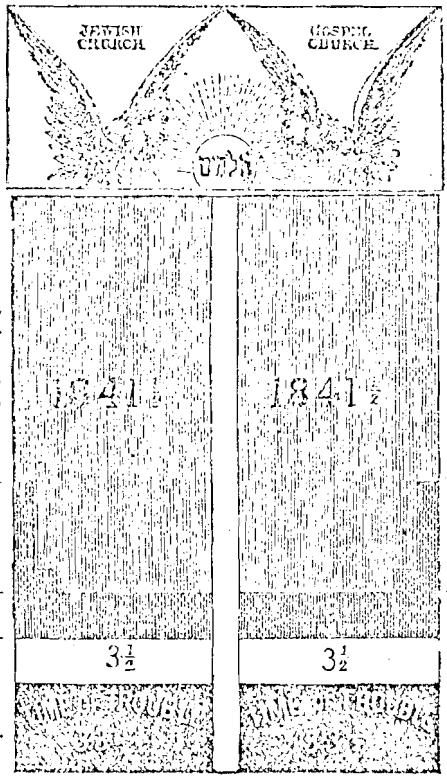
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

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DETROIT, MICH.

Dear brother: I do not know how I stand as to paying; but I do know I am deeply in debt to the HERALD for the many precious truths it brings to me; well might the apostle exclaim, "O the depth of the riches of the wisdom of God; how unsearchable are his judgments, and his ways past finding out." Yes, how blessed it is to know the only true God, and Jesus Christ whom He hath sent. The HERALD contains much that exalts the love of God as revealed in every part of the plan of redemption How the dark cloud of error and past wrong teaching clears away, and the warm sun of his love to all his creatures shines out; testifying of a truth, that the Old, as well as the New Testament, is of infinite value.

How comforting to know that the myriads who have gone to sleep, ignorant of a Saviour, may yet hear of his love, and come to know God. I do pray God to bless the labors you and all who contribute to its pages put forth, with all the dear members of the one body who believe its God-given truths; that these glorious truths may daily ripen us all, and so we be fitted to join the blessed Saviour in the restitution of all that has been under the curse. Wm. Lindsey.

LETTERS containing money to Jan. 28th This is a receipt for their contents.

O Sims. Wm Lindsay. A J Marsh. J A Morse. C A Bierce. P Rathbone. D Myres E O Munsee. J W McCoy. H Goss. S E Haywood. J James. R O Kinnard. E Sandy. S Fowl. Dr C C Twitchell. C A Bemis. J H Harris. J C Sunderlin. E Beck. Z A Waterhouse. A F Brimhall. K Kugler M M Agnew. W A Cauthorn. R Cutter. J D Alger. L D Allen. M N Smith. G Wood P Suter. N Guthrie. C L Reding. D De Forrest. Dr L Watson. A J Thompson. D Lovell. A P Pitkin. C Morse. R W Hall. R Hoffa. J Goddard. R Aiton. L Allen. J F Robbins. A M Salbary. O Ensign. W H Wardwell. Eld J H Paton. C T Russell. R P Fowler. J N Chadwick. H Pruden. R Austin. H Salisbury. C Marsh. H Wood. W R Perry. M L Staples. J Fosselman. B W Keith. Rev A Stuckert. J Denton. T L Barnes. E D Smith. J Mitten. E M Morgan G M Tyrrell. W Bates. A Meekins. S J Hall. D Hammack. E Johnson. L Fidler. R J Palmer. E M Fly. F Graves. J T Marshall. J H Bartlett. M L Staples.

The following are all *Mrs.* Mrs O Chamberlain. M A Beasley. C E Pickering, A P Briggs. C Ferry. C Storer. S L Slagle. E Hollister. A N Samson. F W Hasell. E Tyler. E P Briggs. J Smith. E Sawyer. L C Harris. Miss L F Kern. J Smith. J B Francis. E Moores. A Hamlin.

NOTICE.

OBJECT AND MANNER
of our Lord's Return.

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Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 82 Fifth avenue, Pitts. Pa. S. H. Withington, Springwater, N. Y. B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, can be provided.

☞Subscribers for six months who received the first *monthly* paper, the July number, for 1878, have now received two numbers beyond the time of their subscription; and as *many* of these have been sent by third parties, it is quite possible some of them do not wish the paper continued, hence we must drop all such names, *unless we hear from them.* If you wish the paper continued, and are not able to pay, send a postal card, saying you want the paper. If you wish to pay, you may send postage stamps.

NOTICE!

Once more we offer the HERALD to all new readers, FREE FOR TWO MONTHS.

We desire to send the Herald to every person who will examine into the truth of these precious things; and wish all who are interested, to get the assent of those they have reason to believe will be benefited, and send their address. Do not send the name of any one *without their consent;* the post-office law makes it a misdemeanor, for a publisher to send his paper to any one who is not a *bonâfide subscriber*, unless a postage stamp is attached. But one who tells you to send the paper for two months, or *more*, is a bonafide subscriber for the time he orders it, even though it be FREE. But do not order *sample* copies, unless you send a stamp. Send for the HERALD for *two months* for all who will consent to have it, *if you think they are such as will be benefited.*

☞We shall wait for more orders, before completing the chart.

THE JUDGMENT.

There are eight different Greek words rendered *judgment* in our English version of the New Testament, differing but little in their meaning. The following will illustrate their various meanings:—1 A man of judgment, or good sense; some men's judgment, etc. 2 A legal term; to get judgment, or justice, by going to law. 3 To pass an opinion, either with, or without evidence: after the sight of the eye, or righteously. 4 Trial, and also the execution of the sentence.

Men are brought to trial by their fellows to prove what they *have* done, and by the Lord to prove what they *will* do.

The judgment of God on the natural man, involving both trial and sentence, is already passed, and is summed up in the language of Christ to the natural seed, the Jews,—"Ye generation of vipers, How can ye escape the damnation of hell"? The real import of which is, "How can ye escape the execution of your sentence? *death*.

"By the offence of one, judgment came upon all to condemnation," (Rom. 5:18). This word *condemnation*, is the word rendered *damnation*, in chap 3:8. The judgment of God the Father is *death* to every man; "And death has passed upon all, in that all have sinned." And none can escape this judgment. But as this judgment unto death, came by one, much more they which receive the gift of righteousness shall reign in life by one, Jesus Christ.

The fact that man is already condemned to death, makes it self evident that judgment has passed upon him. But the trial preceded the sentence; the natural man had his trial in the first Adam; "and so by one man's offence death reigned," "For the judgment was by one, to condemnation." And so the sentence of death has passed on all; and that sentence is not to be reversed—every one born of the flesh, must die. They do not all *sleep*, a few are to put off mortality "in the twinkling of an eye;" but the flesh-life is forfeited, hence, "flesh and blood cannot inherit the kingdom of God."

The judgment on the natural man being passed, and irrevocably sealed, the Scriptures merely refer to it as an existing fact, the execution of which has been in process from the time man's trial in Adam, the head of the race, was ended. But with the trial and execution of the sentence, the Father's work of judgment, as distinct from the Son, is ended. With the *new Man*, a new order of life is introduced, and a final judgment is to be passed; and *this* is committed entirely to Christ:—"For the Father judgeth no man [on this plane], but hath committed all judgment unto the Son," (John 5:22); "and hath given him authority to *execute judgment also*, because he is the Son of man," (verse 27).

Let it be remembered that in the death of Christ, all are counted as dead; and for three days there remained no "seed," no germ of life in Adam's race. At the dawn of the third day, it commenced again, in a new Adam. And if any man live again, it must be in and through this new Man; and if any man be in Christ, he is a new creature: or, *new creation*, as the original reads. Hence he is the resurrection and the life.

On reading the apostle's reasoning, the first thought is that of injustice: why must *we die* for Adam's offence? and why *live*, because of the *second Adam's* righteousness? Does the doctrine of *substitution* obtain in both cases? It certainly does, if in either. The infant dies because Adam sinned; and Christ died because Adam sinned: and the infant is as free from actual transgression, as was the infant Jesus. But they both die in consequence of the *judgment* passed upon Adam.

When this subject is understood, all apparent injustice, or substituting the inocent for the guilty, disappears. Adam, as he came from the hands of God, was a perfect *natural man*. What he could not do, because of the weakness of his nature [the flesh], his descendants could not do, since the stream cannot rise higher than the fountain. Hence, it was both just and wise to judge the race, in the head of the race. If one would test the waters of a stream, he need not follow its whole course; a bitter fountain will send forth bitter waters; and a sweet fountain, sends forth sweet waters. As the offspring of the first Adam partake of his nature, so certainly will that which proceeds from the second Man, partake of his nature. Hence, the race proceeding from each, may be righteously judged in the *head* of each race.

The law of God was ordained unto life, (not the typical law, but the spiritual law, of which that was but the type). The Adamic family failed of attaining life, because of the weakness of the flesh. But the family of the second Adam, when "delivered from this body of death," do now by faith,

and will then in fact, attain to "the law of the Spirit of life." And as every one born of the flesh must die; because they partake of the weakness of the flesh; so every one born of the Spirit, must live; and for a similar reason:—"They that are counted worthy to obtain that world and the resurrection from the dead, are equal to the angels; neither can they die any more."

Christ took on himself, not the nature of angels, but our nature; and when born of the flesh, was by the law of God, adjudged to death, notwithstanding he was without actual sin. And he could not break the law, hence, it was impossible for that cup to pass from him. But his divine nature enabled him, although tempted in all points as we are, to "bring forth judgment unto victory;" and by keeping the spirit of the law, which was ordained to life, or "the law of the Spirit of life," gave him the legal right, or "*power* to take up his life again." And so would every human being have the same power, *if* they could keep the spirit of the law, which "was ordained to life," (see Matt. 19: 17). But Christ did *not* take up his life again, that would have introduced an element of discord into the plan. Christ had died the Adamic death, and God deals with the natural man, both the living and the dead; hence God, who did not suffer his *flesh* to see corruption, raised him.

There is a resurrection *of* the dead, and a resurrection *from* the dead; the first is the work of the Father, the second, the work of the Son, "The Father raiseth up the dead and quickeneth them:" but they may still remain "the dead;"—"I saw the dead, small and great, stand before God." Christ, who is the resurrection and the life, raises men *from* the dead; in other words, from the condition of spiritual death, by virtue of his having won, for his humanity, the right to the second stage of life, or spiritual life, by keeping the spirit of the law, which was ordained to life. And having won life for himself, he becomes the first *man* on the second plane, as was Adam, the first man on the first plane; and hence, he became the *head* of the re-generation.

Christ being the firstborn *from* the dead, (not the first *of* the dead; in the widow's son, and Lazarus, *the dead* were raised), he becomes the fountain of a new order of life. And the race of which he is the head, are judged *in him*. And righteously, because like produces like; and all proceeding from *him*, will possess his nature. Hence, "all judgment is committed to him, because he is the *Son* of man." By being judged *in him*, we mean, *after* the second birth, after we are "in his likeness. All who are born in his image, are as certain of *life*, as are all in the likeness of the first Adam, certain of *death*.

To judge, means to have supreme control: reward or punishment, life or death, all, are in the hands of the judge:—"Samuel judged Israel," "Solomon judged Israel;" etc. Adam was appointed the supreme head, he was to subdue and have dominion, and if he had retained that dominion, could have delegated it to any number of his race: but that lost dominion is to be restored in Christ. "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto Thee shall it come, even the first dominion, (Micah 4: 8).

This supreme authority, *as Son of man*, belonged to Christ only after he had passed his *trial*, and "sent forth judgment unto victory;" hence, it is only after his resurrection he claims, and begins to exercise that authority, (Matt 28: 18).

To judge, means not only to punish and reward, but to determine who has the *legal* right to life.—"All power is given unto me in heaven and in earth. Go ye *therefore*, and teach all nations, baptizing them," etc. With this gospel, began the judgment, or trial at the bar of Christ, which is to decide the question of life or death to all, just as fast as they are brought to the knowledge of the truth. But there is order in the regeneration, as truly as in the generation of mankind. Before any of the race could be born, not only Adam, but also his wife must be made; and before any of the race can be "born again," the second Adam, and his "wife," must be complete.——*Christians* may curl the lip and sneer, but in rejecting this, *they know* they are sneering at God's word, and must abide the consequences.

As *judgment* includes the trial, as well as the execution of the sentence; it follows that the process by which we are tried is a part of the work of judgment; and certainly the church have their *trial* in this life. Hence Christ could say, when he himself was passing through that trial. "Now is the judgment of this world; and I, if I be lifted up, will draw all men unto me." And Peter, in his first epistle, could say, "The time has come that judgment must begin at the house of God."

THE WORLD

are not brought to trial in this age: this gospel age is designed merely to develope the *wife* of the "second Man:"—"I have espoused you as chaste virgins unto one husband," (2 Cor. 11:). "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready," (Rev. 19:). It is appointed unto man, the family at large, once to die, and after *that*, the judgment. That is, the penalty of the fall of Adam, "dying thou shalt die, must first be enforced. From this there is no escape; the innocent infant, or the hoary sinner; every one that is born of the flesh, not excepting the head of the promised Seed of the woman: all alike, must drink of this cup. There is, and *can* be, no substitute to receive the Adamic penalty; God's judgment is to be *executed*, not reversed. If the judgment on the "natural man" may be reversed, or a substitute found to receive the penalty, why may not the judgment of *life*, to the spiritual man be reversed, or a substitute be found, to receive the award of life? God's ways are equal, and every man is to receive a just recompense of reward. The Adamic family must die. And if there is a resurrection and a new life in the plan, it is as purely a matter of sovereign grace, as was the act of God, in the old creation. And God so loved the world, that he sent his only begotten Son, to bring about this "NEW CREATION."

THE JUDGMENT.

"We must all appear before the judgment seat of Christ." And yet "the saints shall judge the world." Here again is proof that the judgment of the saints, and that of the world are not at one and the same time.

Now admit what is so clearly sustained by Scripture, viz. that the judgment of the church is now in process, and two important facts follow: first, the judgment means, for the church, just what they are now experiencing, viz. a trial for life, and chastisement for sins done in the body. "When we are judged, we are chastened of the Lord, that we should not be condemned with the world," (1 Cor. 11: 32). And second, the regeneration, and the judgment on the church, go hand in hand. The above being true of the church, is evidence that it *may* be true of the world; and there is abundance of Scripture, proving that such is the case. But do not forget that the world, and church, are kept entirely distinct. "Ye are not of the world, I have chosen you out of the world." "I pray not for the world, but for them thou hast given me." And yet it is said of him, "Behold the Lamb of God, that taketh away the sin of *the world*." He is the true light that lighteth *every man that cometh into the world*. He tasted death for *every man*. And in the very conversation in which he says, I pray not for the world, he closes with the prayer that *all who believe* through the instrumentality of the gospel, the word of those who were commissioned to preach, might be made one in him—surely this is the marriage,—and what for? that the world, (for which he did not then pray) might *believe*. (John 17: 9–23).

How any one can persist in believing the gospel church, the second man and his wife, are all; that when Christ and his bride are made one, the plan of regeneration, instead of just *beginning*, will be *ended*, and the world, for whom Christ died will then be destroyed, and destroyed without having been brought to the knowledge of the truth, would puzzle me, if it were not a revealed fact that only the "little flock" who are to compose the body of Christ, are permitted to see and understand God's plan of regeneration.

That the judgment on the church is during our *trial*, and it is *now* our eternal condition is being decided, is so clearly revealed, and so self evident, that those who investigate, can come to no other conclusion. It may be well, however, to give a few proof-texts: John 12: 31, is positive proof that the judgment, that is, the *trial*, which is the principal part of what is meant by being judged, began with Christ, the head, "Now is the judgment of this world, [that is, now it begins], now is the prince of this world cast out, [that is, now the process by which the "seed" is to do that work has begun]; and I, if I be lifted up, will draw all men unto me." Notice! Christ makes this statement after he had finished his work to the Jews, to whom alone he was sent; and therefore after he had given up the natural seed and was about to begin a work which had a bearing on the *re*-generation of the *world*. This statement was made during the last five days, in which time he was filling the type of the slain lamb, (Exo. 12: 3. 6); and which was to be kept from the tenth, to the evening of the fourteenth day; (compare John 12; 1, 12).

"The time is come that judgment must begin at the house of God," (1 Peter 4: 17); and John 5: 24, "Verily I say unto

you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into *judgment*, (unfortunately rendered *condemnation*), but is passed from death unto life. Verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall li e." Here are two distinct and beautiful thoughts in harmony with the great plan; first, the object of judgment, is that men may pass from death unto life; these "shall not come into judgment, but are (already) passed from death unto life." And this condition obtains with those dead in Adam who *hear* his word. Is not his word, and his "voice" "My sheep hear my voice," the same?

The judgment, or process of regeneration which began in the head, or second man, is a progressive work; "the hour cometh, and now is, when the dead shall hear the *voice* of the Son of God, and they that *hear* (or as fast as they hear, they) shall live."

"When we are judged, we are chastened of the Lord, that we should not be condemned with the world," (1 Cor. 11: 32).

In the judgment, every one is to receive chastisement according to the deeds done in the body; some "few," and others "many stripes;" hence, our chastisement. But there is an escape even from these well deserved chastisements, "If we would judge ourselves, we should not be judged. But when we *are* judged, we are chastened," etc.

Now if what the church passes through, is the judgment, on "the house of God:" the outcome of which, or *execution* of which, is, "when this mortal shall put on immortality;" and the judgment of the *world*, is reserved for the next age; it follows that as our judgment means *a chance* for life, so will that of the world, be a chance for them. And that as we are chastised now, so will they receive for every deed done in the body when *their* trial shall come, "for we must all appear before the judgment seat of Christ."

We are now judged by the gospel, or words of Christ; they are "a savor of life unto life, or of death unto death." So the world are to be judged, "The words that I speak, they shall judge you at the last day."

We are begotten by his word, as well as judged, "Of his own will begat he us, by the word of truth; that we should be a kind of firstfruits of his creatures, (James 1: 18). If "the bride the Lamb's wife," is begotten by the word which is to try *all* men at the last day; and thus we become a kind of first fruits, does it not follow that more fruit, even the great harvest, must follow the *firstfruits?* More especially when so prolific a fountain (,, the words that I speak, they are spirit they are life"), is to be applied to *all* men.

Felix trembled when Paul preached of a judgment to come; if Paul's religion was true, Felix must become a despised Nazarene, and be chastised in this life, or pass a more severe ordeal in the life to come: "Almost thou persuadest me to be a christian."

The judgment of the Father on the natural man, was the extreme penalty, because not one of the race could keep "the law of the Spirit of life." But in Christ, this law is fulfilled in them who walk not after the flesh, but after the Spirit;" and there is but one sin which is unto death, a sin against the Spirit, all others merit only a degree of chastisement. If there were not a sin that "hath never forgiveness, neither in this *aion* neither in the *aion* to come," the Bible would teach universal *eternal* salvation; but "there is a sin unto death; I do not say that ye shall pray for it;" and thousands, and for aught we know, millions, *may* commit that sin; and so fall short, and never come to the complete "image of God." These are mere abortions, such as are "begotten by the word of truth," but never come to the second birth.

In the natural, God has given a pattern of the Spiritual: "Howbeit, that was not first which was spiritual, but that which is natural; and afterwards that which is spiritual," (1 Cor. 15: 46). This is sustained throughout all the Scriptures; the natural man, the natural seed, the natural house, the natural Jerusalem, and the natural kingdom: all alike, have their counterpart; there is, the spiritual man, the spiritual birth, the spiritual seed, the spiritual house, the spiritual sacrifice, the spiritual city, the spiritual kingdom, &c.

Here is where so many stumble, "the letter killeth, but the spirit maketh alive;" as simple as it seems to us, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned."

Man as yet, is but an embryo being; one in process of development. And not until the perfect stage, does he attain to the perfect image of God: and it is only because God "calleth those things which be not as though they were," (Rom. 4: 17), that he is ever spoken of, as if he were now in the

image of God. The glorified Saviour is the "express image of his Father's person;" and when we awake in his likeness, we shall have reached the perfect stage designed, when they said, "Let us make man in our image and after our likeness." How consistent and beautiful are the Scriptures, and the plan of salvation, when understood!

The two stages of development, are governed by similar laws. To enter into life, we must be begotten and born on the spiritual plane, as truly as on the natural: "Ye must be born again." An embryo on the natural plane that does not come to the birth, perishes, and never enters into *this* life. And one begotten by the word of truth, and yet never comes to maturity, will perish, and not "see life." How many embryo perish in the generation, we know not; and how many perish in the regeneration, is not revealed; but we know, that "except a man be born again, he cannot see the kingdom of God."

The natural birth is not unattended with suffering! and between the begetting and birth, the embryo passes a time of *trial*, a sort of probation for life. So is the spiritual; and what we understand by the judgment, is involved in the process of the regeneration. And hence, the judgment, or trial for life, the life of the *second* Adam, begins just as soon as we are begotten by the word of truth; and begins when the seed is sown in the heart; "and he that sows the good seed, is the Son of man."

Suffering, in the regeneration, is also a necessity. Christ suffered that he might be the *firstborn*, on this higher plane; and as we are judged in him, we, as the wife, fill up what is behind of his sufferings; and thus *we* are made perfect.

THE KINGDOM.

Among those who have become more or less interested in the general view of the plan of God as taught in the HERALD OF THE MORNING, we meet with some who yet stumble over the spiritual nature of the kingdom. This is true mainly of those who, before hearing these things, have been educated in the so called *restitution*, or Age-to-come doctrine. The tendency among them is to confound the kingdom of God of the future, with the restored Jewish polity; and to maintain that the saints are, with Christ, to reign in the restored Jerusalem; but the kingdom, thus constituted, instead of being a heavenly kingdom, as taught in the New Testament, would be more *earthly*, than heavenly. Because the kingdom and dominion "under the whole heaven," is to be given to Christ and his saints, does not necesitate that the kingdom having dominion, and the dominion over which it rules, must be identical. Satan has a kingdom, "if Satan's kingdom be divided," etc. And Satan's kingdom now has dominion "under the whole heaven;" his is a spiritual kingdom, ruling over many earthly kingdoms. But these are soon to be brought under the dominion of the kingdom of God.

That the Jewish kingdom will be restored is true; and so will Egypt and Assyria, (Isa. 19: 24). But the *kingdom of God* will not again be given to the children of the flesh; it was taken from them, to be given to another people; and they can never again be *in* it, or *of* it; a man must be born of the Spirit if he would enter into it, and "flesh and blood can not inherit the kingdom of God."

Israel of the flesh will be the leading earthly kingdom, under the spiritual kingdom of Christ, and "the law shall go forth from Jerusalem," even as Rome has been the leading kingdom under the dominion of "the prince of this age." The invisible powers of darkness, or kingdom of Satan, has acted through Rome, and that empire, with its seven heads and ten horns, is *called* the Devil and Satan, (Rev. 12: 20). And the invisible kingdom of God, which, "Except a man be born again, he can not see," will, to some extent, at least, act through the Jewish kingdom; "In that day ten men out of every nation, shall lay hold of the skirts of him that is a Jew, saying, We will go with you for we have heard that the Lord is with you." It is a significant fact that the names of the twelve tribes are found inscribed on the *gates* of the *new* Jerusalem; the law also is to be restored. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in *through the gates*, into the city."

That city, having walls, great and high, the entrance into which, is to be through the natural seed, is not a temporal, but a *spiritual* city; and its walls of gold, precious stones, etc. are "SALVATION." (Isa. 26: 1). What would walls, and gates that are never to be shut day or night, be for, if they were earthly? Would the glorified saint, a being like the one described in Dan. 10, and before whom Daniel fell as a dead man, and the men with him fled in terror to hide them

selves, at the mere sound of his voice, require walls and gates for their protection?

In the future age, when the law and polity of the earthly Jerusalem are restored, they may well serve once more as a school master for the heathen nations. And not until they pass through the gates, can they enter the city: or when the earthly help has done all that is needed, the man thus developed will pass into the heavenly state.

It seems difficult for some to distinguish between the two phases of the kingdom, as represented by the two Jerusalems, because Christ sits on *David's* throne. But I submit, with our views, this will be literally fulfilled, unless the extreme view is taken that the throne of David means the chair, or seat on which he sat. Queen Victoria does not vacate the throne of England on her yearly visit to Scotland, her authority remains the same wherever she goes.

Christ has many crowns; he will reign over the house of Jacob, be the "governor among the nations," and rule "the armies of heaven and among the children of men."

When he is Governor among the nations the world will be converted, Ps. 22: though at the time of the transfer of authority, the nations are angry; but they will learn righteousness during this day of trouble, and recognize the fact that Christ's governorship is better than that of the present "prince of this world." God's love for the world will win the heart, and voluntary obedience will result. The morning cometh. J. H. P.

TIME ARGUMENTS.

There is a prejudice against Time arguments because they have brought disappointments, and appear to do harm by destroying confidence in the Bible itself, in the estimation of some, and in the ability to interpret Scripture, of those who have been associated with the various Time movements. The 1843 disappointment brought such a reproach as to make the bare mention of the second coming of our blessed Saviour, distasteful to christian people. And to the present time, the subject has become more and more distasteful. But because a subject brings reproach, is no argument against it. There are very few Bible truths that have not brought reproach at one time or another; beginning with the Jewish church and the cross; and not so much from the world, as from the church itself.

Those who oppose the investigation of the time arguments, do not deny the existence of the prophetic periods; but give them a severe letting alone; and say, by their actions, We do not understand them, nor, in our opinion, does any one else; why then force them into notice? They tell us, and truly, that the time for the coming of Christ has been set many times, and disappointments have been the inevitable result. If you do not wish to throw discredit on the cause of Christ, and especially on the subject of the advent, let definite time alone.

This is the advice of many, and in fact of most of the advanced christian teachers; men deeply interested in every other subject pertaining to the advent, and the preparation for that grand event. The influence of such men, is, and ought to be of weight. But "shall man be more just than his Maker"? If God has seen proper to make these measurements a part of Holy Scripture, is it not probable that just when the advent is an impending event, the periods reaching to the end, should be due, to the household? Admit, for arguments' sake, what some of our brethren who oppose the investigation of the time arguments, claim, viz. that they apply exclusively to the Jewish nation, the time of their dispersion, etc. and it does not help their side of the question. The Jews are to remain blind, "until the fulness of the Gentiles be come in;" hence, the measure of their blindness, is the measure of the fulness of the Gentile church. But we by no means admit that all prophetic measurements belong to the Jews; there are measurements reaching to the time Jerusalem will cease to be trodden down; and others reaching to the harvest, or end of the gospel age.

The *manner* of the advent is the stone of stumbling to the present generation. Ignorance on this subject has been at the bottom of all the different time disappointments. And yet a large part of these interested in the subject of the second advent, and who are most opposed to the investigation of the time, are comparatively clear as to the manner. This may be paradoxical, but the increase of light as to the manner of the advent, is of quite recent growth; mainly since the 1844 disappointment; and therefore since the present generation have had their prejudice aroused against "*time preaching*."

If our brethren could see what we think we can see, viz. perfect harmony between the time arguments, the manner of the advent, and the signs of the times; it would

make all parts of the subject vastly more interesting, and sanctifying to believers; and clear away all reproach of *time* disappointments, which have had their origin in the fact that the advent is in actual progress.

All pre-millennialists who give any heed to the signs of the times, are convinced that the great events connected with the ending of the present age, and the introduction of the millennium are impending, if not actually transpiring. The prophetic measurements confirm these things, giving the time when they began, and where they will terminate, (a period of the exact measure of time from the birth of Jesus to the destruction of Jerusalem, the whole of the work of the ending of the Jewish age), and showing not only that the end has come, but our exact whereabouts, in this *time* of the end, which, according to these arguments, *began* in 1843, and will terminate with 1914.

To repudiate these prophetic measurements, agreeing, as they do, with the signs so plainly to be seen, seems about as stupid as was the Chinaman who started on foot from one of the gold fields, for SanFrancisco. There were mile-stones all along, but he did not believe in mile-stones, though he carefully noted the distance over which he had traveled. To be sure it agred with the distance on one side of the stone, the side from which he came; but nothing could prevail on him to have faith in the other side. On the last day, when the sun went down, and the usual hour for pitching their tents had come, although the stone said, "SanFrancisco, 5 miles," John shook his head; and the rest of the party pushed on and lodged in safety, while he pitched his tent as usual. The tent, so near the suburbs of the city, attracted attention, and in the morning neither the Chinaman or his gold-dust could be found.

"All Scripture by inspiration of God, is profitable, that the man of God may be thoroughly furnished unto every good work. Shall we not then take heed to the more sure word of prophecy, that shines as a light in a dark place, until the day dawn"?

The most advanced christian teachers of to-day, tell us that the coming of Christ to the "air," where his saints are to be caught away to meet him, and his coming to the earth "with all his saints," are not only different stages of the advent, but that these two stages are separated by all, or most of the time of trouble which is coming on the nations.—I believe the prophetic conference recently held in England, and also that held in N. Y. City, almost to a man, believe in more than one stage to the advent. And many of them believe the foretold "time of trouble," is already commencing. The prophetic measurements, applied and preached *before* the signs so clearly indicated these things, not only support these views, but lead to a deeper insight into the *manner* of the advent.

The 1843–4 movement was based on the ending of a clearly marked prophetic period; the disappointment resulting from misapprehension as as to the manner of the advent.

If there are various stages, and certainly there is overwhelming evidence to that effect, and we looked for a completion of what was only *to* be commenced by a preparatory step, disappointment must of course follow. And yet, seeing that the 2300 days symbolised years, and reached 1810 years this side the crucifixion, such a movement as that of 1843 was based on evidence enough to fully justify it.

Our theory of the advent, which, as before remarked, is in strict harmony with the signs of the times, proves that the first stage was due, in 1843. Not that Christ *came* at that time; but that he *started* to come, and in fulfilment of certain jots of the law, and certain features of the *pattern*, (I refer to the first advent, and closing features of that pattern dispensation), "the Bridegroom tarried" 30 years.

There is a feature of the law of the atonement, requiring that the high priest should tarry, while the work of cleansing the people from their sins was being accomplished by the scapegoat. And there are prophecies proving that Christ was to tarry, and this is in harmony with the prophtic periods, and the *time* for blotting out the sins of the gospel church, Acts (3: 19, 21).

No one prophetic period points to the advent of Christ; but there are periods pointing to each of the various *stages* of the advent.

The 1335 Days.

"Blessed is he that waiteth and cometh to the thousand, three hundred, five and thirty days. But go thou thy way till the end; for thou shalt rest, and stand in thy lot at the end of the days," (Dan. 12: 12).

The new reader may wonder how it is possible to determine with any certainty the date of the *end* here referred to. But in the light of fulfilled prophecy, it is a matter of very simple calculation, as will be seen

(Please have the Bible before you, and read Dan. 12, as we explain; and not a doubt will remain that the *end* here referred to, means the end of the gospel age. Verse 1 speaks of the time of trouble, and deliverance of Daniel's people, (due, "when the fulness of the Gentiles be come in). Ver. 2, of the resurrection. And corresponds exactly with Christ's statement of the shining, in the end of the age. Ver. 4 tells us when the prophecy will be understood.

Verse 7, by itself, is exceeding dark, but evidently refers to a former vision, chap. 7: 25. In the light of its fulfilment, we now know to what that period, "it shall be for a time, times, and a half," refers, viz. 1260 years of papal supremacy, now passed; but "to accomplish the scattering of the power of the holy people," which was to follow. how long was that to take? No wonder Daniel says, "I heard, but I understood not." From another prophetic period, "the times of the Gentiles," we can now understand this also; that it is just at the time Christ comes "*with* all his saints," to the mount Olivet, (Zech. 14:).

"No prophecy of the Scripture is of any private interpretation;" we must compare one with another, because one throws light on the others; and not until each part can be woven into one harmonious whole, can we presume that we have the true theory of interpretation.

From ver. 11, a re-statement is made, but prefaced with the statement, that it was not for Daniel to understand it, but a class who should be living at the time of its fulfilment. And how perfectly this agrees with 1 Peter 1: 12, in which we learn that the prophets searched dilligently to know what, and what *manner* of time the Spirit of Christ which was in them did signify; and how it was made known to them, that not unto themselves, but unto the gospel church did they minister. And it is for us, only as it becomes due, at the time of the end "the wise shall understand. And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred, and ninty days." Here is a definite event from which we can measure. The daily sacrifice, or rather the daily, for it had long ceased to be a sacrifice, was taken away by the the Romans, at the destruction of Jerusalem. But what is the abomination that maketh desolate? the woman seated on the beast of Rev. 17: 1 answer:—"I saw a woman sit upon a scarlet colored beast having seven heads (governments), and ten horns (divisions). A woman represents a church, and a beast represents an empire. This beast was the Roman empire; and the woman, the only church which has ever sit upon that empire. A harlot, is a church, espoused to Christ, but married to the world, that is, church and state united. The Roman church was the mother church—of that stamp; hence, she is a harlot, and a mother of harlots. These adulterous churches are "THE ABOMINATIONS OF THE EARTH," (Rev. 17: 5). The Roman church is, therefore, *one* of the abominations of the earth. She was "drunken with the blood of the saints," (verse 6); hence she, above all others, is "the abomination that maketh desolate." She was "set up," when she took her seat on the beast for the foretold period of 1260 years; which began, A. D 538–9, and ended in 1798. Prior to 538, the Goths, for several generations had reigned in Italy; and their's was the Arian church. It is true the Roman church existed in Rome during the Gothic reign; but it was not supported by the *civil power*, and hence, "the woman," was not then seated on "the beast." In 538–9, the Gothic power was broken, by the arms of Justinian, emperor at Constantinople, "and the provinces of Italy declared in favor of the Catholic party." (Gibbon's Rome). From that time, until the Infidel republic of 1798, the Roman beast carried the woman.

Here, then, was the time "the abomination that maketh desolate," was "*set up*," "From the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," etc. Why connect these two events, taking away one thing, and setting up another? because, I answer, they were associate events, and although many centuries apart, were accomplished by the same power: Roman arms were to "take away the daily sacrifice, and place the abomination that maketh desolate, (Dan. 11: 31). The former took place at the destruction of Jerusalem; and the latter as above stated. But there was still another reason, the latter was working, before the former was taken away. Paul, speaking of this matter, says, "the mystery of iniquity—MYSTERY, BABYLON THE GREAT—doth already work, only he that letteth, will let, (hinder) until he be taken out of the way; then shall that wicked be

revealed," (2 Thes. 2: 7). *Pagan* Rome stood in the way, and must make room for *Papal* Rome. Roman arms were prepared to take away the daily, but not to place the abomination that maketh desolate, until God put it into their hearts to fulfil his will, and agree and give their kingdom to the (papal) beast, until the words of God should be fulfilled, (Rev. 17: 17). And from the time this double work of Rome, should be accomplished, "there shall be a thousand, two hundred and ninety days; blessed is he that waiteth and cometh to *the* thousand, (the same thousand), *three* hundred and five and thirty days." The shorter period, measureing from where the abomination was set up, reached to 1828–9, at which time the preparatory work began, which has since been known, as the "second advent movement." From which time, blessed is he that waiteth and cometh to the end of the gospel age. And this "*end*," or "time of harvest," being a period of *seven years*, will end with the *Jewish* year beginning and ending in our Roman year 1880–1.

THE BLESSING.

"Blessed is he that waiteth, and cometh to the," end of the days. The evidence seems clear, that the 1335 "days," from the setting up of that abomination, are ended; that they terminated somewhere in the *Jewish year* corresponding to our 1874. But what of the blessing? Was it a blessing to be living during the harvest of the Jewish age? "Blessed are your eyes, for they see; and your ears, for they hear. Many prophets, and righteous men have desired to see the things that ye see, and have not seen them." What a privilige, then, to be permitted to see what we are now seeing, and live in the blaze of light which belongs to the harvest of the gospel age.

All we have seen of the manner of the advent; the relation between the natural and the spiritual, (so beautifully prominent in the types); the symplicity of the atonement, and the regeneration of a world; the love displayed in a general judgment; and in fact the grand focal blaze of almost the entire plan of the ages, has been centered here, in the harvest of this age. And if it was blessed to live in the end of the Jewish age, how much more so, to be living in the *parousia* of Christ, and the gathering time for the marriage of the Lamb.

RESURRECTION OF DANIEL.

"Thou shalt stand in thy lot at the end of the days." The *Hebrew* word, which in our version is rendered "*at the end of*," is the single word *kehtz*, and is rendered *after*, in many other places; "*After* Abram had dwelt ten years in the land of Canaan," etc. (Gen. 16: 3), is the same word; and does not necessarily imply that no time could intervene. The 1335 days reached to the end; and "the harvest *is the end*." "And in the time of harvest," Daniel is to stand in his lot; is all the text demands.

BOOK OF REVELATION.

"*My Two Witnesses.*"

"And I will give power unto my two Witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth," (Rev. 11: 3, 4).

It needs but a glance at this subject, to convince one that these Two WITNESSES of Christ, are the Old, and New Testaments. Do not these two testify of Him on every page? "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5: 39).

A fanciful interpretation cannot find direct Scriptural support. Take the view, for instance advanced in a pamphlet by Dr. Seiss, that Christ's two witnesses are Enoch and Elijah; and however much *he* may say in support of it, or however eloquently he may word it, he most certainly does not adduce one "thus saith the Lord." Enoch and Elijah, even though translated, are two men, and Christ says, "I receive not testimony from man, (John 5: 34).

The Scriptures are the words of the Father, and the Son:—"It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me, beareth witness of me, (John 8: 18). The Father's witness is through the Old Testament Scriptures; and Christ's witness of himself is not *direct*, for he says, "If I bear witness of myself, my witness it not true," (John 5: 31). "The works that I do, bear witness of me," (verse 36). How do they witness of him, except through his written word? The book we are considering is, "The revelation of Jesus Christ," hence, "*My* two witnesses," means the two that witness of Jesus Christ; himself, in the works of the new creation, and his Father, in the Old Testament.

With such testimony as the above, there is no room for two opinions in this matter. If there were any such evidence in favor of Enoch and Elijah, or any *class* or body of men, there might be some excuse, but there is no such evidence; the Enoch and Elijah *theory*, *being* a mere fancy.

Again, "These are the two olive trees, and the two candlesticks standing before the God of the earth."

A candlestick is that which holds the light; and the olive tree, gives that which produces the light. The Old and New Testaments now before me, are only paper and ink, mere candlesticks; but do they not contain that which is the light of the world? "Thy word is a lamp to my feet, and a light to my path;" "the entrance of thy word giveth light."

"I have looked, and, behold, a candlestick all of gold, with a bowl on the top of it, and seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and the two olive tree by it, one on the right side of the bowl, and the other on the left side thereof. So I answered, saying, What are these my lord? Then he answered, saying, This is the WORD OF THE LORD, to Zerubbable [Christ, who builds the temple of the Lord], saying, Not by might, nor by power, but by my Spirit; saith the Lord of hosts. . . And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. . . Then answered I and said unto him, What are these two olive trees? . . . Then said he, These are *the two anointed ones* (*margin*, sons of oil), that stand by the Lord of the whole earth," (Zech. 4:). "These (Witnesses) are the two olive trees, and the two candlesticks, standing by the God of the earth, (Rev. 11: 4).

What should we know of Christ, were it not for these, his "Two WITNESSES?" what light in the world were these "Anointed ones," these "candlesticks," tl ese two "sons of oil," removed from among men?

But why *two* witnesses? the Scriptures are one, "and *they* are they that testify of me," says Christ. The story of the natural man, his sleep, his opened side, his wife, etc. all speak of the real Adam. And God's plan is dual in every part, the natural and the spiritual; hence there are *two* witnesses, or candlesticks. And these candlesticks are the written word; which men can handle, and hurt.

THE APPLICATION.

Having learned to what the witnesses refer, the application becomes easy;—"I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, *clothed in sackcloth.*" This period of 1260 years, during which the witnesses were in sackcloth, and the church in the wilderness, is made very prominent in both Old and new Testament; Elijah, the *type*, was in the wilderness "and it rained not by the space of three years and six months," *literal* time. The little horn was to wear out the saints, and hold times and laws for "a time, times, and the dividing of time," (Dan. 7:). And it was then the church fled into the wilderness for three and a half *symbolic* years, (Rev. 12: 6, 14).

Sackcloth, is a badge of mourning, also a covering that obscures: "I clothe the heavens with blackness, and I make sackcloth their covering, (Isa. 50: 3). "The sun became black as sackcloth of hair," (Rev. 6: 12). During the flight of the church, and the reign of the papacy, these two witnesses were thus covered, clothed only in the dead languages, and thus kept hid from the people. It does not say they prophesied only 1260 "days;" but so long, clothed in *sackcloth*

"And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed."

"Surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets." When have judgments visited mankind, which have not proceeded out of the mouth of these two witnesses? "You who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." "And if any man will hurt them, he must in this manner be killed." "If any man shall add to the words of this book, God shall add unto him the plagues that are written therein." "The words that I speak, they shall judge you at the last day." "His word runneth very swiftly;" "he sendeth forth his word and melteth them;" "stormy winds fulfilling his word."

"These have power to shut heaven that it rain not in the days of their prophecy; and have power over waters, to turn them to blood, as often as they will." (verse 6).

How true this is, and has been of these

two witnesses, and especially during the 1260 years of their prophesying in sackcloth.

It was during this period of their prophecy, the trumpets and woes, on men during the dark ages, have had their fulfilment. "A famine, not of bread, nor of water, but of hearing the word of the Lord." "And the first angel sounded, and there followed hail, and fire, mingled with blood, and they were cast upon the earth," etc. (Rev. 8:7). "These have power to smite the earth with all plagues as often as they will." Read the ballance of the trumpets, and see if they did not thus smite the earth, during that 1260 years of sackcloth condition.

"And when they shall have finished their testimony (in sackcloth), the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them and kill them. And their dead bodies shall lie in the streets of that great city spiritually called Sodom and Egypt, where also our Lord was crucified," (verse 8).

This is the great city so often spoken of in this book, "The woman which thou sawest *is that great city*, etc. (Rev. 17:18; 14:8; 16:19). A *literal* interpretation could not be given, calling this city Jerusalem, for our dear Lord was not crucified in the city. But the great mystical city of Rev. is the *empire*, represented by *papal Rome*.

"The beast that ascendeth out of the bottomless pit," was to make war on these two witnesses, at the close of their 1260 years of sackcloth condition. This was fulfilled by the infidel attack of the *Commune*, on the Scriptures during the reign of terror from 1794-7. The Bible was by a legal enactment pronounced a fable; and for three and a half years the most horrid scenes of merriment, feasting and lust, reigned supreme. Marriage was abolished; the existence of God denied; and over the public burial places was written, "Death is an eternal sleep." And so license, revelry, and rejoicing at their new-found freedom from all religious restraint, abounded. "And they that dwell upon the earth shall rejoice over them, and make merry, and send gifts one to another; because these two prophets tormented them that dwelt on the earth, (vrs. 10). Thus much, at least, of this prophecy had a complete fulfilment, at that infidel, or Commune uprising.

But the beast that ascendeth out of the bottomless pit was to do this work. Who, or what is this beast? Those who have read the explanation of Rev. 17, in vol. 6; know how clear is the proof that this beast, named in verses 8, and 11, of that chap. is the *body* of the empire on which the woman sat, in other words, "the peoples, and multitudes, and nations, and tongues," (verse 15), but this concourse of nationalities, as they are to be *after* the seventh and last head has fallen. That is, the people of those nationalities, *without a head*. That the present government of Rome, organized by Victor Emanuel, in 1870, is the seventh head. And that therefore, the *Internationals*, or people of all nations, otherwise called the *commune*, is the next phase that empire is to assume; and all are aware, it was that same element that organized the reign of terror, and war on the Scriptures, and *all* religion, at the above name period.

Verse 11,—"And after three days and a half the spirit of life from God, entered into them: and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying, Come up hither," etc.

After that infidel uprising, there was a mighty reaction; Bible societies began to be organized, and the Scriptures exalted beyond all precedent. Heaven, meaning exaltation; "Thou Capernium art exalted to heaven, because of the mighty works done in thee."

"And the same hour (*hora*, translated *day*, or *time*), there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain *of the names of men*, (margin), seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. The second woe is passed; and behold, the third woe cometh quickly. And the seventh angel sounded."

In this political earthquake, which shook all Europe, France, one of the ten divisions, fell; and all titles, both political, and religious, were extinguished.

That infidel communistic wave which then swept over Europe, was the ending of the *woe* of the sixth trumpet, though that trumpet itself did not end until the Ottoman power virtually lost its independence, when given into the hands of the Allies, in August, 1840. And the seventh angel began to sound, *in a proclamation*, while the third *woe*, (which comes under the seventh trump), is only about to begin. The beast that ascendeth out of the bottomless pit, is the phase in which the beast of Revelation "goes into perdition;" and hence, is the last of the three woes. That headless

monster cropped out in that war upon "My two Witnesses," accomplished its task and withdrew; but now, when he "shall ascend out," it is not one tenth part of that great city that shall fall, but great Babylon entire, shall go down, to rise no more. "They that *dwell upon the earth shall wonder* (whose names were not written in the book of life, from the foundation of the world), when they behold the beast that was, and is not, and yet is." And this time, it is not war with Christ's two witnesses, but with Christ himself:—"These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings."

ORDER, IN THE HARVEST.

"Gather ye together *first* the tares, and bind them in bundles to burn them; but gather the wheat into my barn, (Matt. 13: 30). Gathering the tares in *bundles*, is certainly the first work of the reapers. But a disposal of them, that is casting them into another condition, is a later work, since the burning, is not until after the wheat is gathered into the barn. And yet in the explanation, (verses 42, 43), the *shining forth* of the righteous, is not until after the tares are burned; or at least, not until after they are cast into the furnace. "He shall gather out of his kingdom all things that offend, and them which do iniquity, and cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun," etc.

The binding the tares in *bundles*, we believe is already accomplished; and, according to the prophetic measurements, the gathering of the wheat requires three years and a half, the time between the spring of 1878, and the autumn of 1881. While the next event in order, would appear to be, casting the "tares into a furnace of fire." This is also in harmony with Rev. 14. "One like unto the Son of man," first *harvests* the earth; that is, gathers the kind of fruit he is after; then another reaper thrusts in his sickle and gathers the *clusters* (bundles) of the vine of the earth: "and the angel thrust in his sickle into the earth, and gathered the vine of the earth and cast it into the great winepress of the wrath of God," (Rev. 14: 19). And this agrees with Matt. 13; the tares are first made up into clusters, or bundles, ready to be gathered and cast into the winepress: then the wheat are gathered, also to a condition, ready for *their* reward. But the gathering of the tares into *bundles*, and the wheat into the *barn*, is merely preparatory to the final disposal of each. After the harvesting of the wheat, or the reaping by "one like unto the Son of man," is finished, then the tares are disposed of, by these *clusters being reaped, and cast into* the winepress; after which the wheat shines forth as the sun, etc. This is the exact order in which the events of the harvest are recorded as transpiring.

The order in which the various *subjects* in the book of Revelation are recorded, is no proof as to the order of their fulfilment, it is true; but this is particularly a book of chronological order. A subject begun, is invariably presented in the order of its fulfilment, witness the churches, seals, trumpets, etc.; and even where a parenthesis is thrown in, the subject when resumed, is finished in the order of its fulfilment. Hence, the order of the events of the harvest must be recognized. And more particularly since Christ places the events of the harvest in precisely the same chronological order.

From the above, it appears there is no evidence whatever to suggest that the work of gathering these clusters of the vine of the earth and casting them into the winepress, can begin until *after* the gathering of the fruit of the "true vine," is ended. And the prophetic measurements give the three years and a half upon which we have entered, as the time set apart for gathering the wheat.

In our past history from 1843, to the present time, our blunders have arisen, *in every instance*, from crowding events; expecting more than was due. Let us then, learn by past experience, if in no other way, that God is a God of order. Therefore we can not look for the clusters of the vine of the earth to be gathered and cast into the winepress, until after 1881.

That the time of trouble has commenced, and commenced in 1873, where the 6000 years ended there seems to be no room for doubt; but the time of trouble on the nations, and the burning of the tares, are not the same. The winepress is to be trodden "without the city;" that is, outside the Roman empire.

QUESTIONS AND ANSWERS.

We have questions on many subjects, the seventh day sabbath, the immortality of the soul, the second birth, mark of the beast, etc. all of which have been answered in the past

vols. either directly or indirectly; but we will answer them again, as we can find the time and space.

One brother writes, "If we are still under the death penalty entailed upon us by Adam, how we can be counted as dead, crucified with Christ, I cannot conceive. But if he *released* us from that penalty, by his own death, so that we would not have died, I can see how we can give ourselves a voluntary sacrifice; and thus fill up what is behind, of his sufferings."

A,—This is making Christ our substitute and no mistake; we need not die the Adamic death, *unless we have a mind to*, is NEW.

Can the brother not see how a Hindoo can offer himself a *willing* sacrifice to Juggernaut; *unless* he were first made free from physical death? The Hindoo knows he must die; and yet he can offer himself a sacrifice. Our being in Christ, makes no difference with our physical nature: or with the judgment of the Father on the natural man, here, or hereafter. Flesh and blood, can never inherit immortality. "Ye must be born again;" hence this life and all which comes from Adam, must die, or we can not become *new* creatures. "Dying thou shalt die," is stamped on mortality; and the work of Christ does not interfere with that judgment. His work is to *regenerate*; not to save the "old man," but to make, through his own life-giving energy, a *new creation*.

I fear that our brother does not clearly discern between the natural and the spiritual; that the natural is irrevocably doomed; and that it is only in a spiritual sense, that we die, daily; and are crucified with Christ.

Q,—"How can you reconcile your latest views on the resurrection, with the Elijah type?

A,—I am often surprised to see how few there are who can think, outside of the accustomed groove in which their minds have moved. I answer the brother, first, by disclaiming what he calls "your latest views of the resurrection." I never had any view, only a confused idea, until I studied the subject. When we have a "Thus saith the Lord," that the Father, as distinct from the Son, "raiseth up the dead and quickeneth them," (John 5: 21: Rom. 4: 17; &c. &c. And also that the same One "that raised up Christ from the dead, shall also quicken your mortal bodies," there is no room for difference of *opinion*. As to how we reconcile this, with the Elias work, "Elias truly shall first come and restore all things," (Matt. 17: 11), we see no difficulty here.

All, or nearly all christians believe in a resurrection "of both the just and the unjust." Are they therefore, all *restitutionists?* *Merely* a general resurrection, is not the import of "restoring all things." The Bible meaning is, restoring man to what he *was*, before the fall; not bringing man back to what he now is. The Father merely brings them back to their *present* condition. And certainly the nations have, as yet, had no fruit of the restitution. The *living* nations will have to experience the process of restoring, as well as the dead. You may ask, have we not supposed the resurrection of the unjust, was a prominent feature of *the restitution?* Yes, we *supposed* that, before understanding any thing of the resurrection, as set forth in the Scriptures.

I think any one can see that, to bring man back to what he is now, and a restitution of man to what he was before the fall, is work of a very different nature. A resurrection is necessary, before man can be restored to the Edenic condition; and their *creation* is also a necessity. But the *Father* raises the dead, and he shall also quicken your mortal bodies.

CORRESPONDENCE.

Springwater, Jan. 17th '79.

I like the position you have taken on the atonement. I can see no substitution, in any sense whatever. To say that "man does not die," but only sleeps, is equivalent to saying that Christ did not die, and *rise again* the third day, according to the Scriptures; and become the firstfruits of them that slept. And to say, the life he laid down was not taken up again, is equivalent to saying God did not quicken his mortal body, that is, "his flesh." And if not, how is it that "He that raised up Christ from the dead, shall *also* quicken *your* mortal body," can be a resurrection *in the likeness* of Christ's resurrection, of which baptism is a symbol?

Christ was the only one able to live up to the requirements of the law, and by personal obedience, fulfilled, and made the law honorable. Hence death had no claim on him, but he became accursed for us, bore our sins in his own body. And having power, that is the right, because of obedience, to take up his life again, he thus became the head, or first, of the *re*generation; and so he gave himself a ransom for all. But the

Scriptures are clear, that as he was "the firstborn, from the dead," the "firstborn among many brethren," those who are later born, must have experienced the *same* death. Hence there seems to be no room for the doctrine of substitution; which means that Christ suffered a different kind of death, and one we must all have suffered, if he had not passed through it in our stead.

We all die the Adamic death, and Christ died no other; hence he died, and so bore our stripes in his own body, not to prevent our chastisement, but to *heal* that which by reason of those stripes, was wounded. So, "by his stripes, *we are healed.*" He does not prevent the Adamic man from dying, but restores him from the effects of that death. Physician, we think is the better word; substitute, or substitution not being Scriptural. Christ is the great (not substitute, but) Physician, or *restorer*.

It is true the lamb, and other sacrifices, were substitutes, but not *ours*, they did not point to *us*. They were used *instead* of him merely to teach that Christ was to die; and that death, or the shedding of blood, was a necessity in the remission of sins. But they did not bring life and immortality to light; in other words they did not explain why death was a necessity; or that if one, the head, died, all must follow that head. In short, they did not teach a resurrection, or second birth, "the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," (Heb. 9: 8). The sacrifices therefore, were for the time, substitutes; but in pointing to Christ, they also pointed to the whole family of the new Man; and the road he, the "elder brother," traveled, all who attain to his image must follow, reason as they may.

After a careful examination, I am convinced the truth is leading in this direction, and that we are growing in the knowledge of the Lord: S. H. WITHINGTON.

YOUR VOTE WANTED.

By C. T. Russell.

I have a question to propound to every subscriber and reader of the Herald of the Morning, viz. *how many of you*, want a paper like the Herald twice a month instead of once. Many of those who love the Herald and the truths taught therein, have suggested that it be issued semi-monthly saying, they get hungry between bites.

For various reasons we have not deemed it proper to comply with this request; one of these the price would necessarily be double, as well as the paper. True at one dollar a year it would be cheaper than most religious papers; but many of our subscribers would find it difficult enough to raise even that small amount, for not many rich, but the poor of this world, rich in faith, are the ones who relish these rich bounties and dainties of God's word of promise.

I now propose—if there are *many of you* who would like to have and read it—: to publish at Pittsburgh, Pa. another paper with another name and other matter; but of the same general character, size and price (50 cts a year) as the Herald, which would be its auxiliary; the Herald issued on the 1st, and the new paper on the 15th of each month. This would enable all who desire a paper oftener to have it.

While I should continue one of the publishers of the Herald, I should probably be unable to render any assistance to its editing. The two papers would be one in spirit and subject, but separate and distinct in *management*, and finances.

I presume brothers Paton, Keith, Adams and others could do more writing than they have been doing for the Herald; and though I have no assurance of the kind from them, I think we may safely take for granted they will be glad to write more to you, about the sparkling jewels of our casket.

Now I want a vote from each of you. Those who want *another paper*, who are anxious for it: write *at once;* saying; *I subscribe for the new paper.* Let those who receive the Herald *free* (unable to pay), as well as those who do pay,—write. For the new paper, like the Herald, would be just as free as the air you breathe, to all the Lord's *poor:* trusting the giver of all mercies, to provide the means for its support, if *he* desires it to live.

Do not put off until to-morrow, what you can do *now*. Take a *postal card* (send no money until we decide whether the paper is wanted), this moment, and let me know if you want it. All who do not write will be accounted as voting, No. My directions are C. T. RUSSELL, PITTSBURGH, PA.

N. B. The first two Nos. would probably contain a number of articles on the less advanced points, of our position. Making them suitable for distribution among our religious friends to whom our views of truth are new. If you should want any extra opies of *these*, state how many.

MERALD OF THE MORNING

"*All nations whom thou hast made, shall come and worship before thee,*"

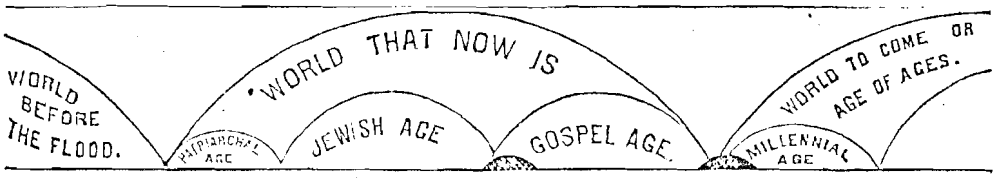
Vol. 8. ROCHESTER, N. Y. MARCH, 1879. No. 3.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"*Both the Cherubim of one measure and one size.*"

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

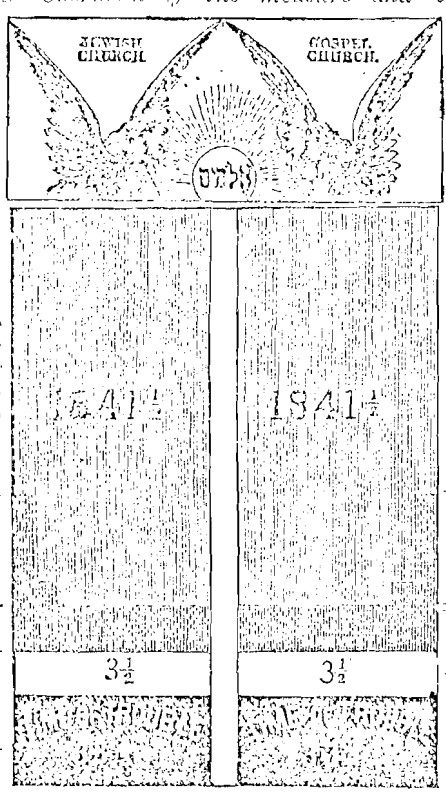
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843–4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents: One Year, 50 Cents.

Sister Stafford of Janesville Wis. writes:

Have just read the Feb. No. of the Herald, and how my heart rejoices at the truth that comes to cheer and strengthen, in these anxious hours of *waiting*. Have gained the consent of *one* dear soul to read the HERALD.

Cincinnati, O. Feb. 5th '79.

I am, through God, indebted to you for sweet comfort, since reading your paper I can search the Scriptures understandingly; your explanations are the most consistent I have ever seen; may you prosper in the good work of winning souls to Christ, by the power of truth: Justin F. Robbins.

☞The new paper:—Those sending in a vote for the new paper, will be desirous of knowing the results. Those not sending a postal card, being counted as voting, no; shows that another paper is not generally desired: and to your decision we acquiesce.

We have no desire to entail on ourself the labor and expense of publishing another paper, if you do not want it, and feel very anxious for it. Those from whom we have heard were evidently pleased with the prospect, and hopeful that it would start, but as compared with the whole number, they are a minority. You may therefore consider the matter as abandoned for the present, *unless* I hear from a *great many more* during the next few days: C. T. RUSSELL.

THE LAST TRUMP:

The first number of a new paper just started at Oakland, Cal. has reached us; I must say, I am *more* than pleased with its general appearance and manner of presenting truth. Its editor and publisher, H. B. RICE, has been a Disciple preacher; but seeing the great "plan of the ages;" the *harvest*, time arguments, etc. he feels called to proclaim these blessed truths, with pen, as well as mouth. His paper is a 16 page monthly; fully one third larger than the HERALD; and has a clean readable look. His style is crisp, pointed, and telling; and judging by what we have seen, we believe his efforts are calculated to do much good; and therefore ask all who can afford it, to help in circulating his paper. Price, $2 pr. year. And, judging by the first number, I know of no $2, monthly, for which I would so willingly invest that amount. Want of space alone prevents us from giving extracts. Address, H. B. RICE, Box 1610, OAKLAND, CAL.

Bro. Wm. Lindsay, Detroit, Mich. says: The Herald contains precious truths; precious to me, because they magnify so much the character of God, and the whole plan of salvation; so that I *know* much of it is directed by the Holy Spirit. And so I eat at its bountiful table with keen relish, and can praise my God for the increasing light.

EAU CLARE WIS.

Dear brother, I have been a reader of the HERALD, only about eighteen months; and am to-day, not only a reader, but also a student of its teachings through which my Bible has become a new book to my understanding. I have respected God, and loved my blessed Saviour; yet I knew them not; but as month after month passes, I learn also to *love God*. O how beautiful is the plan of the ages! I worship God, my Father; and raise my heart to Christ my elder Brother, with an understanding such as only the Holy Spirit, given to lead us into all truth, can give. Please accept the widows mite; I am so thankful for the privilige of sending it to such a cause; and may the blessing of heaven rest on you and yours.

Mrs. C. L. LOCKWOOD.

J E Wheeler. E M Dennis. A J Thompson. O S Barr. W H Wardwell. G Mayhew. w Vincent. J Fondey M D. J Baker. w S Horr. S Hovey. H D Stafford. R Cutter. I w Adison. S McConkey. J F Robbins. E Hinchliffe. M H Baldwin. E Pennell. C D Smith. T Browu, H N Dexter. L S Bryant. M L Staples. M Edgecomb. J Ogilney. J M Glotfelty. wm Brayton. R J Arnot. w N Smif. J H Bartlett. S L Barnum. L Record. C L Gilbert. E L Jordon. O Ensign. w A Cauthorn. D D Lathrop. J C deBruynkops. w McCandish. G w Smith S M Miller. A J Thomson. S J Hunt. Eld C Bradley. D E Baldwin. L S Bronson. J Q Morton. wm H Johnston. E w Moore. E A Clark. D Myres. D Edwards. D B Salter. J Moulton. J w Innis. J H Gray. R M Clapp. J Brown. A C West. A Kimpton. J Greenawalt. J w Ewing. M A Murray. *Mrs.* M Wheeler. F W Haskell. w M Caul. E C Doane. J D Dickerman. E C Vandorn M A Beasley. F Strong. A Hamlin. L R Houghton. C S Rockwood. H Landis. C Crandall. I Girvan. J Foster. C S Seagwick. D B Wolfe. L Kerr. M Tomlinson. M Newbury. E Purdy. J M Mack. M Foster. M C Waterbury. L Benedict

☞Volumn 7. July to Dec. 78, can be supplied at 25 cents a set: ED.

MANNER OF THE ADVENTS:

Or The Natural and the Spiritual.

The first advent of Christ was a personal coming, with a "natural body;" the second advent is a personal coming, in a "spiritual body: "Howbeit, that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual," "Yea, though we have known Christ, after the flesh, henceforth know we him no more."

Prophecy speaks of the coming of Messiah as one event; and the only indication of successive stages has to be drawn from the nature of the events foretold. The Jews ought to have known that he could not come as the man of sorrows, smitten, afflicted, led as a lamb to the slaughter; and at the same time, in the character in which they and we, now look for him. Prophecy was not very plain; if it had said, He will first come as a man, to suffer; and afterwards, as a God, to reign, and judge the world; they could have understood and appreciated his first advent. But God did not want them to understand; he spoke in parables and dark sayings, lest they should see and be converted, and he should heal them. [For the body of Christ, the mark is set so high on purpose, so that only *the* few can find it; because all are not wanted for the position of *bride*, to the second Man].

The prophecies of Scripture were not designed merely for the Jew, they are written for *our* instruction, "we have also a more sure word of prophecy unto which ye do well if ye take heed," says Peter to the gospel church; and it is about this very subject, the coming of Christ, of which he is speaking. "Our beloved brother Paul, also, according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of *these things;* in which are some things *hard to be understood.*" Then it is true with us, as with the Jews, that there are dark sayings, hard to understand, concerning "*these things.*" Shall we not therefore take heed "lest we fall after the same example of unbelief"?

Though the first step in the coming of the promised SEED was fulfilled eighteen hundred years ago, there are prophecies yet to be fulfilled, which the *gospel* church ought to know, cannot be fulfilled at one and the same time. He cannot come "with all his saints," at the time he comes, to harvest the earth, and gather his saints to himself. He cannot come to dash the nations in pieces, and come, at the same time, as "the desire of all nations." You may think he will crowd two kinds of work into one stage of the great *coming of Messiah*, and be deceived. So thought the Jews; and even his disciples were constantly expecting just such *confusion*, in the fulfilment of prophecy; surely he will not submit to this cruel persecution much longer, he will assert his great power, as we saw him do in the temple, and hurl these blasphemous Jews and Roman legions like chaff before the wind. God is not a God of confusion, each class of events must have their time and place.

"The *second* advent," as if that were a final, is supposed to be Scriptural, but there is nothing of the kind; when he went away he said he would come again, it is true; and that *will* make "a second time." But there is evidence, that after he comes the second time, he will come *again.*

He is coming to the *world*, to judge the whole family of man. His first advent was *not* to the world; "I am not sent but to the lost sheep of the house of Israel." That was exclusively to the Jewish church; and "unto them that look for him, he will appear the second time, without sin unto salvation." The *world* do not look for him; nor is this advent *to* the world, but to them that look for him. "If I go away I will come again and receive you to myself, that where I am, there ye may be also." This is as exclusively to the gospel church, as was the former to the Jewish church. *Results* of the former, reached beyond that church; and will do so in this case.

When he came to the Jews he had no form nor comeliness that they should desire him: when he comes to us, the world will not desire him: "I saw the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army." But he will come, as "the *desire* of ALL NATIONS."

He came the first time, in character with the age and work he had to do; every thing in that dispensation was earthly and visible, earthly priesthood, earthly sacrifices, earthly temple, and earthly city. Will he not come to the gospel church in character with the things belonging to this age? and what is there that is earthly, or visible? We offer spiritual sacrifices, have a spiritual priesthood; and nothing the christian has, which the world cannot have, is of a visible nature. To all appearance we are natural human

beings; but there is a spiritual sense in which we are *new* creatures, Christ formed within us. But all is on the invisible plane, "The things which are seen are temporal, but the things which are not seen, are eternal." When Christ appears "the second time, without sin unto salvation," he can no more be seen by the natural vision, than can other "eternal things." Do these things appear contradictory? not one whit more than did Scripture statements at the first advent. Do you say, "every eye shall see him;" true, but not now. There is order in these things. When he appears to the *world*, we also *appear*, with him,, (Col. 3: 4). But we do not appear *with him*, until after he has appeared to us: "we shall be *like* him, for we shall see him as he is." Those in the mill, and in the bed, and are changed in the "twinkling of an eye," will not see Christ, until they are changed, fashioned like unto his glorious body. But "as the lightning that *shineth*, etc. so shall also the Son of man be, in his day." True; but *spiritual* brightness is not visible to natural vision. Hence Christ may shine a thousand times brighter that did the host of angels encamped round about Elisha, (2 Kings 6: 17); and yet, "without holiness no man shall see the Lord," This invisible coming is in strict harmony with every other feature of the gospel age; and as he came to the Jewish church in the end of their age in a character appropriate to that age, he most certainly so comes to us, in the end of the dispensation of the Spirit.

Remember, this does *not* clash with those statements concerning the open manifestations and judgments, which are to awe and astonish the world; and *does* reconcile many Scriptures which can be explained in no other way.

THE PAROUSIA.

"But as the days of Noe were, so shall also the parousia of the Son of man be," (Matt. 24: 37). "And as it was in the days of Noe, so shall it be also, in the days of the Son of man," (Luke 17: 26). In what respect do these texts differ? and if they mean the same, and there is no possible excuse for any other view, then the parousia, or *presence* of the Son of man, and the *days* of the Son of man, mean one and the same; just as the *days* of Washington, and his *presence* here on earth, would mean the same. The *days* of the Son of man, in which men are to be planting, building, and marrying, and *know not*, implies, not a moment merely, but a period of time. Hence, "as the days of Noe, so shall also the presence of the Son of man be," implies, that this *presence* of the Son of man, is to be, not a moment, merely, but a period. The harvest of the Jewish age, was the period of his parousia, when he came to that people, *in the flesh:* What of the harvest of the gosgospel age? is it not the time of his presence at the second advent? and does not the harvest occupy *time*? "And in the TIME of harvest I will say to the reapers, Gather ye together first the tares," etc. Then the "time of harvest," is the time of the parousia of the Son of man, the time in which men are to eat, and drink, and marry, and know not.

There is a sense in which the harvest of the Jewish age reached from the baptism of Jesus, or indeed from his birth, but was in actual process from his baptism to the final destruction of their nationality; the latter, being a period of about forty years. And our prophetic measurements give a similar period here, as the harvest of this age: beginning in a certain sense, in 1843–4; but the Bridegroom tarried, and the actual work of the harvest began thirty years later, and will end with the "times of the Gentiles, in 1914. This is what we understand by "the day of the Lord;" or, "day of the Son of man," [day, and days, are the same in the Greek]. "The day of the Lord is a day of darkness." It is not, therefore, the millennial age, when the knowledge of the Lord shall cover the earth, but a period of desolation which precedes that brighter day; even as the forty years, or "day of temptation in the wilderness," preceded the entrance into the promised land.

There is a special period marked off *here*, as at the end of the Jewish age, a "week," of seven years, for the separation, first of the tares, and afterwards the gathering of the "wheat." And when gathered, it is to be protected; *while passing through the fire.*

If the Son of man is to be "as the lightning that shineth, etc. *in his day*," (Luke 17: 24), how can *his day* be called "a day of darkness"? It is to be like the presence of God in the pillar of cloud, darkness to one class, and light to another. This brightness of his coming (parousia), is of course spiritual light, and which *is darkness* to the world, "for the natural man can not discern the things of the Spirit." Hence the "day of the Lord so comes as a thief in the *night*, (that is comes in darkness), and they

shall not escape; but ye, brethren, are not in darkness, that that day should come upon you, as a thief."

HOW ARE *WE* TO KNOW?

"They ate, they drank, they married wives, and were given in marriage, and knew not," in the days of Noe, "so shall it be also, in the days of the Son of man."

If *they* are not to know, it must be there is no visible demonstration in the days of the Son of man, *until their destruction* comes. And yet the inference is, that they *ought* to have known in the days of Noe, and also in the days of the Son of man, *before* the destruction comes. But how are *we* to know? By taking heed to the sure word of prophecy, I answer. And as his parousia is to be spiritually discerned, and in no other way, *until* their destruction comes; there are but two possible ways for us to know the time of visitation. First, by the prophetic periods, which give the time and place of the harvest; and the signs of the times, as auxiliary evidence: or second, as did Noah, by direct revelation. But as the Scriptures are able to thoroughly furnish us unto *every* good work; God will never ignore, and thereby dishonor them by giving in some easy way, what may be learned by SEARCHING the SCRIPTURES.

THE SIX THOUSAND YEARS:
Have They Ended?

There is a great deal of indirect evidence that at the end of six thousand years the day of the Lord begins. The day of the Lord is a day of trouble; have we entered upon that time of trouble? The weight of evidence is certainly favorable to the view that we have; and are surrounded by the events belonging to the commencement of that great day.

The chronology, as found in the Bible, is generally considered broken, imperfect, and hard to understand. And so, we may add, are all, or nearly all great Bible subjects hard to understand. Yet when the proper time comes, and the truth is seen, there is a clearness which commends it to our judgment. Take the subject of the time of the second advent, and there are texts which lead the popular mind to the very gratifying conviction that there is nothing for them to search out in this direction; hence they, having no responsibility, may be at ease. While the facts are, it is only by "knowing the time," that we can possibly discern the *parousia* of Christ:—"But as the days of Noe, so shall also the parousia of the Son of man be." And to know the fact of the parousia of Christ, to the generation upon whom it comes, is the test of son-ship.

Again, the atonement is another subject which has been superficially considered. There are texts leading the popular mind to the belief that Christ is our substitute, that he suffered, not for us, merely as the great Physician and restorer; but instead of us, to satisfy a broken *law*, and keep us from punishment; and so make 2 Cor. 5: 10, that "we must all appear before the judgment seat of Christ; that every one may *receive* the things *in his body*, according to that he hath done, whether good or bad," a mere farce, if we have a substitute who bore it *instead* of us, eighteen hundred years ago. Truly this is a very gratifying belief, but like all other erroneous views, it must pass away in the brightness of his parousia. And when the truth is seen, how beautiful and God-like. Christ died, not to appease wrath, and not to reverse the righteous judgment of God on "the old man," the carnal nature, but that he might *re*generate the race; and yet be just, and render unto every man *in the flesh*, according to his deeds done in the flesh.

The church are now being judged, and when we are judged, receive chastisement, (1 Cor. 11: 32); and a hundred fold for our good deeds, (Matt. 19: 29); and the *world* will receive for their deeds, in the time of *their* judgment. Thus we see harmony between the work of the Father and the Son, not discord. The old view of a substitute, is doubtless quite agreeable to both church and world, but it has no foundation in truth, since it is opposed to every New Testament statement concerning rewards and punishments. There are texts, that superficially explained, appear to lean in that direction, as there are texts which seem to oppose our knowing the time of the parousia of Christ, but properly understood, there is no discord.

The chronology of the Bible is another subject on which there are many *apparently* conflicting statements; but it can now be cleared of all. Why then, it may be asked, is there so wide a difference in the calculations of the wisest and best men? For the same reason, I answer, that a difference of opinion has obtained on other great Bible subjects; men have held some opinion on all subjects, at all times; but the *truth* is seen only as it becomes due, and it is *due*,

only as it is fulfilled, or is at the point of a fulfilment. "I speak these things, that when they come to pass, ye might believe," conveys the exact idea. This is why so much light is now being seen; we are at the end of one dispensation, and the dawn of another, the atonement, made *in the holy place*, is about ended, and the church is soon to take higher and holier ground; hence, the great increase of light, without which, the "wife," cannot be made ready. O brethren, do not hold back; you tarnish your own crown, and cause others to draw back.

The time and manner of the first advent were not understood, until being fulfilled. So little about the work of the second coming has been understood until at, or near the actual paronsia. So also with chronology, the real truth shines out, only as the six thousand years are about to end; since it is only when the day of the Lord is about to begin, that a knowledge of the fact, becomes the portion "of meat due to the household." The same order obtains with the atonement, and all other parts of the great progressive plan; as it is about complete, and the church about to enter upon the work which is to follow, the light shines forth to the household. The same Scriptures have always been there, but men's minds were not prepared to see and accept the truth. On this principle, and for this reason, many things have been "closed up and sealed even to the time of the end."

The chronology in the margin of our Bibles was compiled and arranged by Bishop Usher; and being considered as reliable as any other, (though absolute confidence was placed in none) it was, by authority, ordered to be inserted in the margin; but has no more authority, aside from that of king James, than any other chronology, of acknowledged merit; of which there are some half dozen. *Bowen's* chronology, the one our arguments are based upon, was adopted, first, because, after careful examination and comparison with the Bible, I found that every apparent break, or dark part as given in Scripture, could be reconciled, far more satisfactorily than by any other. Second, because all the prophetic periods and Bible measurements are, by this chronology, brought into the most perfect harmony one with the other; while, by any other, the utmost confusion obtains.

There are certain difficulties in the way, in arriving at the absolute truth on this subject, which we cannot ignore, and which we shall fairly and fully present to the reader, in another article; but at this time we purpose to give only the points of variance between this chronology, and that by Bishop Usher; and the reasons for this difference.

The total of this difference amounts to *one hundred and twenty four years;* 100, during the reign of the judges; 6, during the reign of the kings; and 18, as to the commencement of the captivity. Excepting the above, they are in harmony. *Bowen's*, proving the six thousand years to have ended in the autumn of 1873, and of course, "the day of the Lord," which is a day of trouble, to have already begun; and the other, that it is to be a hundred and twenty four years later than the above date.

The two agree from Adam to the division of the land, while from that to the reign of Saul, Usher makes an even 350 years; and Bowen, 450. In the book of judges are nineteen periods, giving the duration of each judgeship, and the time that intervened between each judge, and while under their enemies. These nineteen periods added together, make just 450 years. There is also a little time after the division of the land (Joshua 14); and the first one of these nineteen, (Judges 3: 8), which would not diminish, but rather lengthen the time between the division of the land and the reign of Saul. But Usher *reduces* this period to 350 years, in order to reconcile certain discrepencies occuring in the book of Kings.

During this period given as 450 years, they were most of the time under judges, but there were 111 years occurring at intervals between the various judges, in which they were without judges; the time of the judges being scattered over most of that long period, but not all of it. Now if the whole period were reduced to only 350 years, they would have had judges only a little more than three hundred years; and Acts 13: 20, is a long way from the truth; whereas Bowen's chronology, gives the whole 450, as given in the book of judges, where they were scattered over all but 28 years of the 450; and Paul's statement that "he gave them judges *about* the space of four hundred and fifty years," is correct.

For reference to these periods, and other chronological details, see HERALD of March 15th, '78; which we can send for 3cts.

The next difference occurs during the reign of the kings of Judah. From the death of Solomon, to the end of the reign of the last king of Judah, was as follows:

Rehobo. reigned	17	years, 2 Chro.	xii:	13
Abijah "	3	" "	xiii;	2
Asa "	41	" "	xvi:	13
Jehoshaphat	25	" "	xx:	31
Jehoram "	8	" "	xxi:	5
Ahazia "	1	" "	xxii:	2
Athaliah "	6	" "	xxii:	12
Joash "	40	" "	xxiv:	1
Amaziah "	29	" "	xxv:	1
Uzziah "	52	" "	xxvi:	3
Jotham "	16	" "	xxvii:	1
Ahaz "	16	" "	xxviii:	1
Hezekiah "	29	" "	xxix:	1
Manassah	55	" "	xxxiii:	1
Amon "	2	" "	xxxiii:	21
Josiah "	31	" "	xxxiv:	1
Jehoiakim	11	" "	xxxvi:	5
Zedekiah	11	" "	"	11

Total 393 years; while, according to Usher, it was but 387 years; a difference of *six* years, (compare his date at the death of Solomon, in the margin of 2 Chron. 9: 31, which, it will be seen, was B. C. 975; with his date for the end of Zedekiah's reign 2 Chron. 36: 19; which is, B. C. 588; and the difference is, 387, or six years less than given in the Bible text itself.

There is a *reason* why Usher reduces the time, to less than it is given in the text; he is trying to reconcile certain discrepencies found in the books of 1st and 2nd Kings; a task impossible to accomplish. Bowen, on the contrary, follows the exact Bible text as given in the Chronicles of the kings of *Judah*, the line through which Christ descended.

This 6 years, with the 100, during the reign of the judges, make 106: and the 18, making the total difference of 124 years, is as follows: Usher begins the 70 years captivity with the third year of Jehoiakim's reign, and certainly there was a captivity of a large part of the nation, at that time; it was at that time, Daniel was carried to Babylon, (see 2 Chron. 36: 6, Dan. 1: 1); and many of the nobles, and principal men were taken captive; but *Jerusalem* was not taken captive until eighteen years after, or in "the end of the eleventh year of Zedekiah, the son of Josiah." (Jer. 1: 3). And it was, not the captivity of a part of the people, but the desolations, (in the plural,) of Jerusalem, from which that seventy years was to measure, (Dan. 9: 2).

Those are the only places where Bowen and Usher, disagree: and the weight of evidence is vastly in favor of Bowen.

From the end of the seventy years, or the first year of Cyrus, it was 536 years to A. D. 1, or what is commonly called, "the vulgar Christian era;" and from that, to the end of 1872, Jewish time, ending in our Roman year '73, the six thousand were complete. The year 1, being a fixed point from which to reckon, the *actual* year of the birth of Jesus, whether it was five years before, or only two years, does not affect the measurement; the chronology of the world, would remain the same, if Jesus had not been born.

A very significant fact, may be stated here; according to Bowen's chronology, the six thousand years ended with the Jewish *secular* year which terminated at the autumnal equinox in 1873; and the seventh thousand began. Just at that point of time the present financial distress of nations, began in J Cook's office in N. Y. City. Since which "the canker and rust," of the rich men's wealth, which they have heaped together for the last days, is witnessing against them (James 5:). And the impression is very general that strange things are at hand.

When the great dispensational change begins, *somebody* is to have the truth; while the mass of the nominal church are to be in darkness; may it not be that we, who are teaching these things have the truth? If so, it is worth looking into. We certainly have a good deal of Scripture, and circumstantial evidence to favor our position, that the six thousand years are ended, and that the "day of the Lord has begun.

NOTES ON CHRONOLOGY.

Like every other truth, Bible chronology is so given that good and great men may be in doubt as to some of its actual measurements. For instance, from Adam to the end of the flood, to the very day the waters were dried up, was 1656 years. Noah's 600 years is the last period which makes up this total, and so definite is it given, that we learn, in Gen. 8: 13, that when the 600 years were ended, on the first day of the first month of his six hundreth and first year, the waters were dried up. And yet there is a way to reckon, so as to make it appear one year more; and so contradict this connected chain of evidence. So almost every Bible subject is made obscure by contradictions. To tell why this is permitted, would be to tell why God chose to speak "in dark sayings and parables, that seeing they might see, and not perceive

We suppose it was that the Bible might be understood, in relation to these great subjects, only when all parts should come together, into one harmonious whole. The Bible *has* puzzled men; it puzzled the prophets, and even the angels. "Go thy way, for the words are closed up and sealed even to the time of the end," has been true of all that pertains to the great plan of the ages.

The development of the bride required none of these great outline truths; Christ, and him crucified, and *faith* in much that was very imperfectly understood, has been about all. But as she is about to enter on new scenes, and pass from the school, to the home and duties of the wife and mother, her royal Bridegroom makes known to her a little of his home and house-hold matters. And how her heart flutters, and her bosom swells, at the glowing picture; how sweet the still small voice through which he fulfills his promise:—"I call you no more servants, for the servant knoweth not what his Lord doeth; but I have called you *friends;* for all things which I have heard of my Father, I have made known to you."

The Bible has been arranged with many *apparent* contradictions, on purpose, *to keep men in darkness:* "Unto you it is given to know the *mysteries* of the kingdom; but unto them that are without, it is not given."

From Adam to the birth of Methuselah, was 687 years, and Methuselah's age is given as 969, which total is 1656, the exact time from Adam to the *end* of the flood. The flood was on the earth one year, lacking one month and seventeen days; and Noah remained in the ark some months longer. Methuselah not being in the ark, must have died at the beginning of the flood. Here is what appears like a plain contradiction; can it be reconciled? As easily as to turn your hand, I answer; and in a perfectly Scriptural manner.

There are numerous instances to which we can refer, where a certain number of years having passed, and another year commenced, that year, merely commenced, is counted as a full year; but one may suffice: "Zedekiah reigned eleven years in Jerusalem," (Jer. 52: 1). Now read from the 5th to the 12th verse, and you find he reigned only a few months of that eleventh year. Methuselah was 968, and entered on his next year, and that last year is counted, as was the last year of Zedekiah. And he could have entered 1 month and 17 days into the last year, before the flood came.

But does not this weaken the probable exactness of the measurements which make chronology? Not in the least; if the Bible is true, Bible *chronology* is true in *spirit*, if not in letter. The full age of none of the patriarchs from Adam to Noah, is reckoned as a part of chronology; but merely to the begetting of the next patriarch: that much of the life of each, was given to be added up as a chronology. And though we are not called upon to believe that every patriarch was born on his father,s birth-day, that some did not overrun, and others fall short, still we *are* called upon to believe that what the chronology is given to *teach*, is the exact truth.

Here is where so many mistakes are made by those called to feed the household; without comprehending the *whole* of a subject, they hastily build on single texts; and being sure of a text of Scripture, are over confident. I saw this illustrated at one of our camp-meetings; a brother preacher had made the discovery that Methuselah's age, and the time prior to his birth, made a total of 1656 years. That was enough; no reasoning, and no array of *connected* Bible statements could reach him. He could comprehend the arithmatic, but he could not grasp the spirit of the subject.

2nd The next chronological dificulty is in relation to the age of Terah at the birth of Abraham: "Terah lived seventy years, and begat Abram, Nahor, and Haran," (Gen. xi: 26). In the chronology, we affirm that Terah was 130 years old when Abram was born; and prove it thus; Terah died at 205 years of age, (Gen. xi: 32). Abram did not leave Haran, or *Charran*, [one is the *Hebrew*, and the other *Greek*, like Elijah, and Elias], until his father was dead' (Acts vii: 4). When Abram left Haran, at the death of his father, and came into Canaan, he was 75 years old, (Gen. xii 4–6). Here is an agreement between three witnesses. But do they not contradict the statement that "Terah was seventy years old, and begat Abram, Nahor, and Haran?" By no means! there is no more proof in that text that Abram was born when his father was 70, than that both of the other sons were born at that time. But Abram's *name* is mentioned first. O yes! and there are other cases where the younger, if the chosen of God, is named before the elder. There was Jacob and Esau; Ephraim and Manassah. Surely with these examples of the younger being preferred before the el-

der, you would not reject three positive Scriptures, merely because of an unsupported *opinion* that being first mentioned, he must have been the elder.

The next chronological difficulty is the statement in 1 Kings 6: 1, where the time from leaving Egypt, to the fourth year of Solomon's reign, is given as *four* hundred and eighty, instead of *five* hundred and eighty years; a discrepancy of just one hundred years. On leaving Egypt, there was 40 years in the wilderness, and 6 more to the division of the land; then skipping the time of the judges, there was 40 years for Saul, 40 for David, and 4, for Solomon; making 130, of that four hundred and eighty, and therefore leaving but *three* hundred and fifty, for the whole period from the division of the land to Samuel. And we know the judges did not cover *all* of that period; and in Acts 13: 20, it says, that he gave unto them judges, about the space of *four* hundred and fifty years; and the time as given in the book of judges, covering the time of each judge, and the spaces between, add up four hundred and fifty; and thus proves the statement of Paul to be true.

This error of *four*, in the place of *five*, as it should read, in 1 Kings 6: 1, is the source of almost all the errors of chronology.

The reign of the kings of Israel were broken and disconnected. The crown was in possession of a number of different families; and there were times in which they had no king; and although the line of the kings of Judah, through which the chronology descends, is intermingled in 1st and 2nd Kings, with that of the kings of Israel, still it is done in such a way that all the irregularities of the one, are reflected on the other. A king of Judah began to reign *in such a year* of a king of Israel, and so on. While the true chronological line, recorded in the Chronicles of the kings of Judah, is unmixed, and unbroken.

The attempt by Usher to reconcile the two, though praise-worthy, was an impossibility. He shortens one, and stretches the other, to get what he calls harmony. But the chronology of 1st and 2nd Kings, is full of mistakes. For instance, it says, "Two and twenty years old was Ahaziah when he began to reign," (2 Kings 8: 26). And in 2 Chron. 22: 2, "*Forty* and two years old was Ahaziah, when he began to reign." "Jehoiachin was *eighteen* years old when he began to reign," (2 Kings 24: 8). "Jehoiachin was *eight* years old, when he began to reign, (2 Chron. 36: 9). "In the fifth month, on the *seventh* day of the month . . . came Nebuzar-adan, captain of the guard . . . into Jerusalem, (2 Kings 25: 8); while in Jer. 52: 12, it says it was the *tenth* day of the month. I mention these to show that the chronological statements in the books of the kings of *Israel*, where they differ from the Chronicles of *Judah*, are not reliable; they are at variance with Jeremiah, with the Chronicles of Judah, the book of Judges, and with Paul.

With these samples before us, it is not difficult to believe that 1 Kings 6: 1, should read, "And it came to pass in the *five* hundred and eightieth year."

Usher's chronology corrected to the one line through which Christ descended, gives the time as follows:

Adam to end of the flood,	–	1656 yrs.
Flood to the Covenant,	–	427 "
Covenant to the Law,	–	430 "
In the wilderness,	–	40 "
To the division of the land,	–	6 "
From that to Samuel,	–	450 "
Under the kings,	–	513 "
Desolation of Jerusalem,	–	70 "
To vulgar Christian era,	–	536 "
To end of '72, *Jewish* time,	–	1872 "
Total, – –	–	6000 yrs.

Those who would like to see chapter and verse for every year of the above, *and other time arguments* may enclose a 3cent stamp, for No. 6, Vol. 6 of the HERALD.

WHO WILL RAISE THE DEAD?

(The following is from brother PATON, with NOTES by the EDITOR, the notes being in *brackets*, (thus.) The object being to save space. If the articles were separate, we should have to *re*-state much of his, in order to have the reply understood. As an elucidation of truth is the object of both, this will be unobjectionable, ED.)

We are all, I think, willing to learn, or give up ideas when a thus saith the Lord, *understood*, makes it necessary. When the light increases we may see differently, and may we have grace in the future, as in the past, to confess our mistakes as they become apparent. At present we object to the idea that the Father as distinct from the Son, will raise the dead, or do any thing else which is a part of the plan of salvation.

The work done before the incarnation, was, in a peculiar sense, we believe, the

work of the Father; and "the Word was made flesh," to "*finish* his Father's work," (John 4; 34). The finishing work was the *harvest;* and so far as related to the Jews in favor, it ended when Jesus left their house desolate, and said, "It is finished."

Unless we are much mistaken, the Word was not called the Son until the incarnation.

The Son was called Immanuel, God with us, (Matt 1: 23). God was manifested in the flesh." "All power is given unto me in heaven and earth, (Matt. 28:18)). "It pleased the Father that in him should all fulness dwell— all the fulness of the Godhead bodily," (Col. 1: 19). From these, and other testimonies, we believe that God is in Christ, so that all that God does is *through* Christ as mediator, and all Christ does, is by the power of the Father given him. Hence he could say, "I and my Father are one;' and 'he that hath seen me, hath seen my Father." But as the Father *gave* him the power he could also say, "My Father is greater than I."

With the prayer that the Spirit of truth will help in rightly dividing the word, let us look at John 5: 21; which is thought by some, to be a "thus saith the Lord," that the Father, as distinct from the Son, will raise not only a part, but all of the dead.

"As the Father raiseth up the dead, and quickeneth them; even so the Son, quickeneth whom he will." If the quickening by the Son, refers to the work of *elevating, after* the resurrection, (that is, *giving the higher, or spiritual life*, as distinct from the Adamic life, ED.) the Son will have nothing to do, for the Father quickens (with the *natural* life), all he raises. To quicken, is to make alive, and the double statement gives emphasis to the idea of *life* by resurrection. Modern resurrectionists do not give life. A careful reading of the context, instead of confirming the assumption that the Father, separately, will raise the dead, will show that the work is committed by the Father into the hands of the Son. The plan of the ages will help in dividing the word.

The closing work of the Jewish age, was the turning point between the work of the Father and the Son; "my Father worketh *hitherto*, and (now) I work," ver. 17.

(The end of the Jewish age, at the resurrection of Christ, was the *beginning* of the new order of things, we admit: and it was then God began the transfer; but he did not then give the *world* to Christ, (John 17; 9); nor yet the kingdom; a work *begun*, is often spoken of, as if it were accomplished. Hence, the work is as yet, a mutual work. And in this great plan, the generation, and *re*generation; the natural man and the spiritual man, and the work relating to them, is of an entirely different order, ED).

Raising the dead may well be regarded as the climax of physical healing; he that can do the greater, can certainly do the less. And if Christ has not the power over physical death, he could not heal a single disease or save a person from dying. (Our brother certainly does not wish to make it appear that we deny the power of Christ, it is only a question of *order*, is there a pre-arranged order, in the work of the Father and the Son?). Before the incarnation, the Father healed diseases and raised the dead, but says Jesus, "The hour is coming, and now is, —the harvest of the Jewish age was the beginning of the gospel age,— when the dead shall hear the voice of the Son of God, and they that hear, shall live," (verse 25).

True, the Son can do nothing of himself, the Father shows the Son, so that what the Father can do the Son can do also. ver. 21. after which the Son does the work, "For the Father judgeth no man, but hath committed all judgment unto the Son." ver. 22.

(In the last paper we showed that the work of judgment, or trial, is the special work of Christ, because tis the work of *re*generation, Hence instead of proving that every kind of work is done by Christ, as our brother supposes, it proves just what we claim, viz. that the "NEW creation, is Christ's work, ED).

"As the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment, because he is the Son of man. (verses 26, 27). Now that the life, and power, are given to Christ, do not be surprised if he exercises his power to give the life.

(But what *kind* of life was it the Father had given him to have in himself, *even as* the Father had it, *in himself*, and to impart it to others? "God only hath immortality." And what kind of life does Jesus *say* that he gives them? "My sheep hear my voice, and they follow me, and I give unto them *the life that perisheth*, (John 10; 28):—Is that what you would have taught in the HERALD? In giving physical life to Lazarus, he gave it by the same power by

which Elisha raised the widow's Son. He was prophet, priest, and king; and while acting as a prophet, did his work by the same authority as other prophets. Jesus *prayed*, and the Father always heard him. He received all power, after the Father had raised him from the dead; then he no longer prayed. While he was acting as the "*sent of God*," he acted by the authority of God; and healed God's people. After his ascension, all physical healing done in the name of Jesus, was to such as belonged to him, were being begotten by the word of truth, or in some way gave immediate proof that the Father was drawing them to Christ; and none others *can* come to him.

From the above we have authority for believing that none can come to Christ for life, until the Father draw him; God does not draw the physically dead. Hence, if the Father ever draws the Sodomites to Christ, he will first, open their graves, and bring them up out of their graves, and return them to their former estates. All judgment is given to Christ, therefore, when the judgment *begins* with a man, that man is from that moment, delivered over to Christ, and is chastised, or rewarded, laid on the bed of death, or healed of his diseases; at the will of his judge; and "the Father judgeth no man." Christ receives mankind, and deals with them just as fast as the Father gives them to him. And as proof that God had not given the world to Christ at the first advent, we quote, "I pray not for the world, but for them thou hast given me." When the Father gives the Sodomites to Christ, they will come to him, not before; and there is no proof that any man was ever healed in the name of Jesus, *after he ceased* to be a prophet, where some evidence cannot be adduced that he belonged to the Saviour, ED).

Do not think as Christ was dealing with physical disease and death, that we imagine his work was confined to physical things; all power, physical and spiritual, belongs to him, and the object of physical benefits, is that men thus saved may come to the knowledge of the truth. (This is true; just as fast as God *gives* them to Christ, *he* begins to impart both physical and spiritual blessings, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." ED) Christ exercised that power in the raising of Lazarus, the widow's son, and Jairus' daughter; and not only during his earthly life, but after his exaltation, the "name of Jesus," by the apostles, wrought wonderful cures, and brought the dead back to natural life again. Not in their own name, not in the name of the Father, but in the name of the Lord Jesus, be it remembered, these cures were done. The reason is obvious, they were acting under a commission of him who had said, "All power is given to ME in heaven and earth.

(Our brother lacks proof as to the dead being raised in the name of Jesus. While he was doing the work his Father sent him to do, they were raised in the name of the Father; and he affirmed, "I can do nothing of myself;" and before understanding somewhat of the *order* in the great plan, I have often wondered why there were no well established cases of the dead being raised *after* the ascension of the Saviour. Before that, it was made a marked feature of his work, "Go shew John how the deaf hear, the dead are raised up, the poor have the gospel preached," etc. But after he had finished the work *his Father* had sent him to do, there is not a single well authenticated case. In giving his commission he names almost every thing else, "In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Why not have named the greater, "the climax of all," if there were to be a resurrection of any, *between* that of Christ, and they that are Christ's, at his coming? I do not believe "every man in his own *order*," has been, or can be set aside. This argues that the exhibition of spiritual, rather than physical power, is the order of the *new creation*.

The only two cases where there is a shadow of evidence that any human being has been raised from the dead, since the resurrection of Christ, "whom God raised from the dead," or that there ever will be, until "He that raised up Christ from the dead, shall also quicken our mortal bodies, by his Spirit that dwellet in us," are the coming-to of Paul, and the young man who fell from the window. "And having stoned Paul, they drew him out of the city, *supposing* that he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city," (Acts 14:10).

In the other case the bystanders evidently supposed he was dead, he fell from the

third loft, and was taken up dead; but Paul went down and embraced him, and said, "Trouble not yourselves; for his life is in him, (chap. 20: 10). It would have been a miracle, if he had been dead so soon; people fall from the fifth loft, now a-days, and, unless they break their necks, live for hours. These, to say the least, *doubtful* cases, are not evidence enough to convince me that it is *not* "the Father, who raiseth up the dead and quickeneth them.—Let no one suppose that because the second Adam does not impart the life of the old Adam, the life that perisheth, that it robs him of any glory. On the contrary, it adds to his glory. The only life he himself says that he gives, to *any* one, is *eternal life*, ED.)

In the exercise of this power, Christ as the head of the antypical Elias, will restore all things; marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth," (John 5:28). The context shows that the pronoun "his," refers to the Son, and not to the Father. (Here I must differ from my brother, Christ has been speaking of his Father, and of himself; of what he does, and what his Father does. In verse 25, he tells what *he* does, "the hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that *hear* shall live." These, we claim, who began from that hour, to *hear his voice*, and live, were his "sheep," for they alone *hear* his voice. Then, after explaining that the Father had given the Son to have life in himself, and the judgment, or process of *regeneration*, by which he, as the second Adam, imparts *the only kind of life he ever claims to give*, he, in the next verse, tells what the Father does. Marvel not when I tell you that I impart life to such as *hear* me; and only my sheep *can* hear *me* (God having spoken in dark sayings, lest others *should* hear); marvel not at *this*, for "the hour is coming in the which all that are in their *graves* (even the physical dead), shall hear *his* voice and come forth." ED).

Merely a resurrection, is not all that is involved in a "restitution of all things," but it is certainly *included* in that work; and it seems as if all might see that Christ's work as head of an immortal race, is over and above his work as redeemer, or restorer of what was lost in Adam. Before Christ can complete the work of bringing man to the image of God, he must redeem man from death, as all the Father had done for man was lost by sin; hence we are dependent on Christ for both life and immortality, which are "brought to light through the gospel," (2 Tim. 1: 10). (ED. I hardly need say, it was the spiritual life that was brought to light by the gospel; nothing is more clearly taught under the old dispensation, than was a future life in the flesh: their children shall come again from the land of the enemy; that *God* would open their graves, clothe them with flesh and bring them back; and at the same time, God *says* that *he* will bring Sodom and her daughters, and Samaria and her daughters, back to *their* former estate. If our brother could see a little more clearly between the natural and the spiritual; the work of the Father, and the work he has given the Son to do, he would see that both the Father and the Son will each do just what they say they will do. A little Scripture is worth a great deal of *reasoning*).

The recovery is by the ransom, and the glorification is by the light, to all them that obey him If it be remembered that it is *God in Christ* reconciling the world to himself, it will be seen that we know *both* the Father and the Son; and there will be no more difficulty in harmonizing the statement "I will raise him up at the last day," and "He that raised up Christ from the dead, shall also quicken your mortal bodies." Both are by the same Spirit, (Rom. 8: 9); called the Spirit of God, and also the Spirit of Christ. So also Jesus could say, "I have power to lay down my life; and have power to take it again." And Peter could truly say, "God raised him from the dead."

(Supposing we admit that the Spirit by which God works, is also called "the Spirit of Christ," must we therefore admit the old confusion of ideas between the clearly drawn work of the Father and the Son; or in other words, between *physical*, and *spiritual* demonstrations of power? No, verily. Supposing I build a house by the instrumentality of a certain builder, or agent; that same agent is employed by my son to build another kind of a house, and hence, is *his* agent also. Would it therefore be any the less true that I built what I employed that agent to do, *because* my son employed the *same* agent, to build something else?

Why is Christ so careful to state what the Father does, and what he does *not* do, "the *Father* raiseth up the dead, and quick-

eneth *them*." "*God* raised Jesus from the dead." "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." But, on the other hand, "The Father judgeth *no man*, but hath committed all judgment to the Son, *because* he is the Son of *man*," that is, because he is the "second *Adam*.

Although *provision* is made for the whole race, the work of Christ begins with the individual man, *when that man comes to him*, and not before. And no man can come to him, except the Father draw him; and the Father does not draw the physically dead. "All that the Father giveth to me shall come to me." The Father gives the elect bride to Christ, during this age, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Before God gives the *world* into the regenerating hands of the second Adam, he, "even God, who quickeneth the dead, and calleth those things which be not as though they were," will "open their graves, bring them out of their graves," and "bring them back to their former estate." This is confirmed through the New Testament, as well as the Old, by a perfect phalanx of testimony. Nor is the bringing of mankind back to this life, to what they are now, any part of the work of restoring the race back to their allegiance to God; Christ is to do *that* work, and when he has accomplished it, he gives up the kingdom to God, even the Father. Death is the last enemy, but raising a man from the *sleep* of death, is not conquering death; when Elisha raised the widow's son, he did not conquer death; when Jesus raised Lazarus, he did not conquer that dread enemy; it still held dominion over them. But when Christ arose, the "firstborn *from* the dead," the process began, which in due time, will conquer that great, and "last enemy." God raises *the dead*, but Christ raises men *from the dead*, by the process of *regeneration;* that is, the growing up into the "new Man, the last touch of which, is IMMORTALITY; for "as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will. And since he finished the work his Father sent him to do, and which he did in the *name* of his Father, there is not one particle of evidence that *He* gives any but *spiritual* life. On the contrary, his is a warfare against the carnal life, and no man can *live in him*, only as the Adamic life is extinguished. Hence, we now *count* ourselves dead, before we can, even by faith, live the life that is in the Son of God, The idea that Christ, the resurrection and the *life*, gives back to man this "body of death," this old Adamic nature, the very thing from which the apostle cries out, "Who shall deliver me," is out of character with the whole plan. Christ delivers us from this body of death; that is his mission; he "redeems my soul from the *power* of the grave." That means, not to raise THE dead, but to ransom us *from* the dead. And when *he* imparts "LIFE from the dead, neither can they die any more." ED.)

It is to be hoped that none will, *for the sake of propping up a new idea*, reject an *old truth*. When Jesus was raised it was by the Spirit, and therefore not in the flesh for "that which is born of the Spirit is Spirit. And when the saints are raised, "it is raised a spiritual body," for the same reason. Truly we have a right to exclaim, "Thanks be to God who giveth us the victory through our Lord Jesus Christ. JOHN H. PATON.

("It is to be hoped, for the sake of *propping up* a new idea," etc. No, brother P. our object, we humbly believe, is a worthy one, it is that we may lead others, and be led ourselves, to a more perfect knowledge of the only true God, and of Jesus Christ whom he hath sent; and not, we are certain, from so base a motive as the above implies. We have often during the last thirty five or thirty six years, and especially the latter part of that time, been accused of *dishonesty*, because of our *special* views, and "stubbornness" in proclaiming them. But *you*, who for four or five years, have shared this reproach, ought to know how little weight such an insinuation has.

You have made great progress in the shining pathway the last four or five years; also our beloved brother RUSSELL, in the last two or three years, since you began to examine the *peculiar* views as taught in the HERALD OF THE MORNING. But let me advise you my dear brethren; Wait a little, do not drive your stakes yet. Truth, be it "old" or new, is eternal; but error, however old, is worthless. ED).

Notice! The article on the book of Revelation, has been crowded out; also answers to some questions. Questions on a great variety of topics have accumulated, and the next No. will be nearly filed with answers.

QUESTIONS AND ANSWERS.

If men are rewarded according to their deeds, whether they be good, or bad; do they not make atonement for themselves; and therefore make the forgiveness of sins a nonessential?

A,—The word *atonement*, does not belong to the New Testament; it only occurs in our version once, (Rom. 5: 11); and there the *marginal* reading is *reconciliation*.

The idea conveyed by the word *atonement*, as used under the law, and also the process for making it, was based on the fact that without the shedding of blood, there could be no remission. The blood represented the life, Hence there can be no finished reconciliation between God, and man, without the loss of blood-life. *This*, was the one prominent idea taught in the law of the atonement And the atonement, with a little variation, was for the high priest, the lesser priests, and the people. The law did not bring immortality to light, because the victim was left in death. The victim under the law was a *substitute*, but pointed to a reality, that is, it pointed to, or illustrated a great truth, viz. that in some way, *death*, was the only way to the favor of God, and therefore to *life*. The blood-life of the victim was carried within the vail, &c. to teach what must follow, in every jot and tittle, on what that victim represents.

Now we have reached the point: the slain victim represents Christ, you say; I answer no, it *pointed* to Christ, but *represented* the people; that is, represents those who were to be reconciled to God.—"But into the second went the high priest alone, not without blood which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," (Heb. 9: 8). That is, so long as the blood life of a *substitute* was taken in to the presence of God, instead of *their own life*, the true way into the immediate presence of God was not yet made manifest; the *true* way, being by their *own* life, the substitute being a figure for the time then present, and *pointed* to the true way. Christ is that way, that is, he is our forerunner; and thus "made a new and living way which he hath consecrated *for us*, through the vail, that is to say, his flesh, (Heb. 10: 20).

The *Jews* had a substitute; hence, they themselves could not enter in; therefore the law could not give them life. Christ as the head, the firstfruits, the firstborn *among many brethren*, has made known a new and living way, not as our substitute, else we ourselves could not enter; but as our *forerunner*, he has made known and consecrated this way "for us." And that way is through the flesh. And if we ever enter through that vail, we must follow, not our substitute, but our forerunner.

The way Christ went in, was through the flesh, that is, by sacrificing his flesh-life;—"Sacrifices and offerings thou wouldest not, but a body hast thou prepared me," If he became flesh, for the suffering of death, and passed in beyond the vail, and began to fulfil that to which the slain victim in the law pointed, and we follow him through the way he thus consecrated *for us*, then that slain victim was a type to point the way into the holiest of all, not for Christ alone, but for all who are to enter in, through that way. If he, in entering through the vail, that is by his death, or the sacrifice of his flesh, was our *substitute*, then we shall never pass in through the vail, that is to say our flesh.—All who know what a *substitute* implies, can see this.—But if he became flesh and sacrificed the flesh-life, that he might be the head, the forerunner, the firstborn from the dead, and thus mark the way for us to follow, as the apostle teaches, then *vicarious* suffering is not Scriptural. On the other hand, if the sufferings of Christ are an offset for sin, then his sufferings "which are behind," and which we "fill up," are also vicarious. *There is no escape* from this; and the Catholics are right. If the principle is true in the head it is true in the body; if *one* part of his suffering is vicarious, the other part is; and the monks and priests who lacerate themselves for the vicarious benefit of others, are both consistent and *Scriptural;* and the sooner those who hold to the doctrine of *substitution*, return to the only church where it is consistently carried out, the better it will be for the cause of truth. Until then, we hope to hear no more of that abominable Roman Catholic doctrine of SUBSTITUTION.

Having answered that part of the question referring to the atonement, we now answer the other part. If men are to be rewarded for their deeds, whether they be good or bad, does it not make the forgiveness of sins nonessential?

A,—"For we must all appear before the judgment seat of Christ, that every man

may receive the things, in his body, according to that he hath done whether it be good or bad." (2 Cor. 5:10); although admitting of no exception, is like many other Bible statements, subject to modification:—"If we would judge ourselves, we should not be judged. But when we *are* judged, we are chastened of the Lord," (1 Cor. 11: 31). "If we confess our sins, he is faithful and just to forgive us our sins." I do not see why it is nonessential, or why it is not better to judge ourselves, confess to the Lord, and be forgiven, than to be chastised.

The same writer adds, "If finite beings can receive the penalty for all their sins, I cannot see why eternal salvation for all, would not result."

A, —The wages of sin is death; receiving that penalty does not give life. Nothing but regeneration can give life: and this comes, not by paying penalties, but through a second Adam, and a second birth.

The writer further adds, "If death were the penalty, and the act of dying expiated the same, it would be unjust to hold one in death a moment."

A,—Death is a condition, not an "act;" and when the criminal has thus expiated his offense, he has no claims to life, and therefore none which demand his resuscitation. Hence the resurrection of the dead is not because the sinner has a right to live again; but is as purely an act of sovereign grace, as was that of his creation. And he who brings about this second life, may well be said to ransom them from death.

To ransom, means to buy; "we are bought with a price," and that price was the death of the Son of God, the precious life of Jesus. But why did he die? not to satisfy God's demands on the sinner, but to conquer death, and him that has the power of death, that is, the Devil. Ransom can be effected in two ways; by making terms with the enemy, and paying *their* price; or by conquering that enemy. Christ chose to conquer, to break the bars of death, to lead captivity captive. The cost was, that he should fill the conditions of a *second Adam.*

This does not touch the question of his fulfilment of what the law pointed to, or of his sacrifice, or his cleansing us, or any other work of his love. But it does place the Scriptural plan of creation, by the Father and the Son, in clear and harmonious relations.

Q,—You say that the natural is first, in the plan, and afterwards the spiritual; was there a sin which could not be forgiven to the natural man, as there is to the spiritual?

A,—The sin which is unto death, can be forgiven in neither case; the penalty must be executed; hence death has passed upon all. Sins which are not unto death, can be forgiven, or the penalty executed, according to circumstances, Adam's sin was unto death, the natural death; and like the spiritual sin which is unto death, hath never forgiveness.

Q,—What is the strongest argument against the seventh-day sabbath being binding on the christian?

A,—"If the ministration of death, written and graven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was done away; how shall not the ministration of the Spirit be rather glorious." (2 Cor. 3: 7).

It was when Moses received the tables of stone, his face was made to shine; these are called, "the ministration of death," it was, "do, and live;" but no man ever did "do," because of the weakness of the flesh.

That system for the *natural man*, is done away, it was unto death; and at the end of the Jewish age he was *given up* to death, for "if one die for all, then were all dead.,'

Now we are being regenerated, and are under the ministration of the Spirit; and the law is all fulfilled in *spirit*, by love.

We have no room to argue on the distinction our Seventh-day brethren are pleased to make, between the law of *Moses*, and the law of God; Moses never gave any law unless it came from God; and *God* never gave any law to that typical people unless it came through the mediation of Moses. And certainly that graven on stone, and associated with the shining of Moses' face, is what is declared to be "*unto death.* Hence, we will only add, "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?

CORRESPONDENCE.

Letters from all directions are pouring in especially during the last few weeks, full of rejoicing and thanks to God for the increasing light shining from his word. We have letters enough we would be glad to publish, which have been received in the last two or three days, to fill the paper; but we can give only here and there one; while hundreds, overflowing with love to God, and his

precious truth; have to be piled away, seen by no eyes but ours, and HE who records every pulsation of the heart as it flows out in love to him. ED.

From F. W. Haskell. LYNN, MASS.

Thanks for the Herald: On first reading the article, in Jan. No., "Reason for Our Hope," it was depressing to think that we are likely to remain here through the pouring out of the judgments on the tares, not realizing that the position on "the sea of glass," would exempt us from the effects of the "burning;" for like the three Hebrews, we are to pass through the furnace, but escape the fiery judgments. My experience is leading me to lose sight of self, and to desire above all things the glory of God; and I think this experience is growing in others. I think the Lord is teaching us by word and Spirit, and will through the harvest; that we may glorify him in the midst of the fire; "for all nations shall come and worship him."

I have recently seen a book of 300 pp. by H. Grattan Guiness, of England, on the "Approaching end of the Age." It seems that he agrees with you in the main, on the prophetic periods, excepting the times of the Gentiles, which he carries to 1919; on all others, I am told, he agrees with us. It is remarkable, to have one of the mighty ones come out and stand by the side of the weak ones; but the dear Lord can work by both classes, and doubtless will in the coming few years. Our Baptist bretaren meet here once a week to hear it read. The book is disabusing the minds of those who read it of all ideas of a personal antichrist to come. He treats largely on Time, and the different kinds of time. He says at the ending of all the periods there has been astronomical phenomena. The same author has also marked off the great dispensational changes like those of our own.

Have you seen an article in the papers on the conjunction of the four planets with the sun, which is supposed to explain the pestilence and miasmatic pressure brought to bear on the earth, and which is to so disturb the sun that our atmosphere is to vibrate with convulsions and thus scatter disease and death to its inhabitants? There was an article in a Boston paper last week, warning the people to take care of their health, as they will soon be called upon to face a season of pestilence such as has not visited our earth since the christian era. They ignore the ending of the gospel age, and yet are looking for the very things foretold.

From C. A. Bierce, WINONA WIS.

I have just received the Jan. No. of the HERALD; it seems to me I could not do without your paper, it is such a help to understand the Scriptures: so much is being made clear which has hitherto been mysterious.

From Henry Wood, North Easton Mass.

I am glad we are in the path which still keeps shining. The way to God is being revealed more perfectly, and so the bride is being prepared for the great event before her.

My heart rejoiced on reading the last Herald; how blessed it will be when the little flock reaches that condition where no evil shall befall them. I could not see how translation could come so soon as 1881, and have the time of trouble amount to the proportions named in the 91st Psalm. The way seems clearer now; and like Elijah, after reaching the Jordan, though on the road to translation, we are going to no *definite* point. What a privilige it is to have our hearts open to the truth as our dear Father reveals it to us, instead of having our theological stakes driven, to shut out the flood of increasing light. The way in which the atonement is now considered, seems more consistent and beautiful than substitution. The penalty was death; and man dies. He that knows his Lord's will, and does it not, shall be beaten with many stripes. These things could not be, if Christ was the sinners *substitute*. How simple is the truth, and how easy to understand, when God's time comes for it to be seen. Praise God for his great love, to usward in Christ Jesus.

The events of the past year, both in relation to the favor to be shown to the Jews; and also the increasing lack of "hire, for man or beast," is, to say the least, *wonderfully* indicative of the correctness of the theory advanced by the HERALD OF THE MORNING. Ashley Meekins, Savoy Mass.

I wish I could express to you how much your paper has done for me. It seems as though I had been shut up in a dark room, and some one had suddenly thrown open a dozen window shutters, letting such a blaze of light in, as to dazzle and blind me.

As soon as the first bewilderment left me, how I enjoyed the bright sunshine of the gospel. A month seems a long time to wait for the HERALD, but it gives time to dijest its contents, and hunt up the proofs; which is better than a surfeit of reading.

E. P. Holland, Woodvill Pa.

HERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

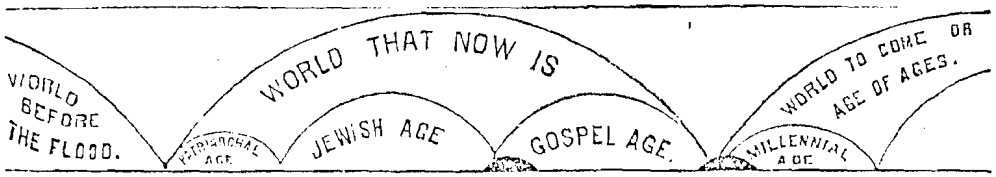
Vol. 8. ROCHESTER N. Y. APRIL, 1879. 4.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

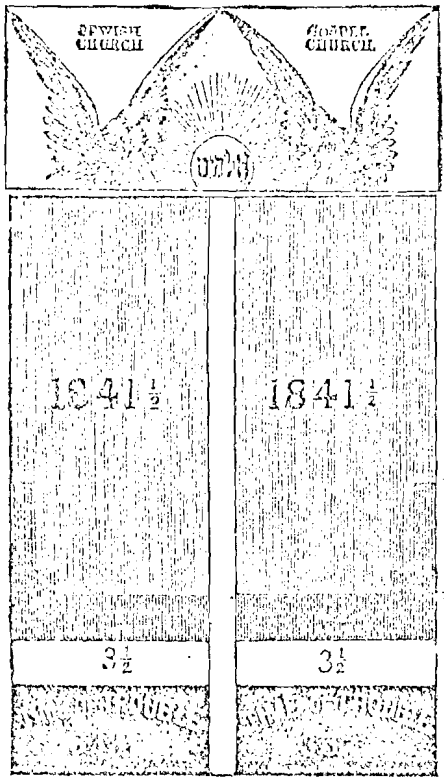
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

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NEW YORK, March, 20th '78.

N. H. BARBOUR; my dear Sir:

I am deeply interested in your publication of the Herald of the Morning, indeed I can say more, for I am greatly instructed.

I trust it is with a grateful heart that I now look upon, what did seem as matter of only the passing moment, your works coming to me as an evidence of my heavenly Father's love, that I might know more of that love, and of His will toward those who put their trust in him. I desire any of your pamphlets designed to throw more light on this all engrossing subject.

Emma E Bowne.

Gouverner March 1, 1879.

Dear Brother Barbour:—I very much prize your estimable paper, read, and distribute them to many persons who gladly received them to read. Have disposed of the three-world tracts—will you please accept my sincere thanks for your kindness, and I would be glad to have more of them if I could pay you for them, which I am utterly unable to do, and ought not to desire to press on your benevolence to continue them free. I am entirely dependent on others, for every thing; am scarcely able to wait on myself; am 82 years old; seldom go any where, am lonely, and have little society. Reading is my great help to bear my solitude. I look for and love the appearing of our blessed Lord and, believe him near.

If your finances admit without detriment to yourself, to continue the paper free, I shall be very thankful for it. Achsa Fuller.

Volga, Ind. Feb. 11, '79

Dear Brother Barbour:—Please find enclosed 50 cts. for which send me your valuable paper one year. It is indeed meat in due season. I have every No. since July—would not take one dollar apiece for them.

Have been proclaiming the harvest message to my congregations where ever I have gone to preach for some time, and find the churches ready to receive it.—It has indeed a renovating power. The nominal christian cannot stand it—the Christ loving people love it, and are strengthened by it. It brings into requisition the oil in the vessel and the lamp again shines brightly. The wise virgins will be ready for the marriage. A little while, and the victory will be ours. All glory to Him who hath washed and cleansed us in his own precious blood. May God bless you in your labor and preserve you blameless unto the appearing of our Lord, is my prayer. Eld. C. Bradley.

BOSTON, MARCH 17th '79.

Dear friends, I have been waiting to get able to write you a long letter; but am not able, as yet. The HERALD is a great comfort to me; and my heart is with you.—Immortality! O how long? May the Lord Jesus soon gather us to himself.

Yours, waiting for the adoption:

MRS. T. H. FORD.

☞The price of the "LAST TRUMP," published by brother RICE of Cal. has been reduced, on further consideration, from $2, 00, to $1,00 per year. Address,

H. B. RICE, Box 1610, Oakland, Cal.

☞Our subscribers will notice a change, on their papers, from a written, to a printed address. The change has involved considerable expense, but we hope in future to avoid the mistakes which are almost *unavoidable*, where some thousands of wrappers have to be *written* for the mailing of each issue of the paper.

The time when your subscription expires is printed on each wrapper: *june, dec.* etc meaning to that month of the current year. When credit is given to the end of the volume of *another* year, the date follows the month. In this change, we have perhaps, made some mistakes; hence, if the time to which you have paid is not correct, please notify me, and the next number will have the correction. Also those sending money will have a receipt in the change of time on their paper; hence, the list of letters will no longer appear.

In order to keep the run of the subjects, it is better to begin a new subscription with the volume; hence, when it is not otherwise ordered, we shall send *new* subscribers all of the back numbers of the current volume.

We mean to take more room in our next for questions which have accumulated.

OBJECT AND MANNER
of our Lord's Return.

A pamphlet of 64 pages, by C. T. RUSSELL. Just the book to place in the hands of those who are hungry for truth. Price 10 cents, or $1 per dozen.

Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 82 Fifth avenue, Pitts. Pa. S. H. Withington, Springwater, N. Y. B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, can be provided.

BOOK OF REVELATION.

"And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns. And upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast that I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth the mouth of a lion; and the dragon gave him his power, and his seat, and great authority," (Rev. 13: 1, 2).

This beast, we understand to be *Papal* Rome. And the "dragon," who gave him his seat, and great authority, to be *pagan*, or rather, *civil* Rome,—Gentile governments as united in the fourth universal empire, are *called* the dragon, that old serpent, (chap. 9: 12), because the Devil is the prince of this world, and hence *they* represent him;—and it is true, that the civil powers of that empire did confer Rome, the seat of the dragon, and great authority, on the papacy.

A *church* is represented in the Bible, under the symbol of a woman; but a church when *married*, takes the name of her husband; even as the church of Christ, taken from the Gentiles, "for *his* name," (Acts 15: 14), are, after "the marriage of the Lamb," to take that name, and constitute, as brother ADAMS has shown, THE complete CHRIST.

When the Roman church married the "beast," she also took the name of her husband; and hence, both here, and in chap. 17, she represents the empire. But bear in mind that "the beast," is the *world*, as distinct from God's people; while the world is portrayed under the symbol of *Rome*, the fourth universal empire,—see Dan. 7: 23.

The seven heads, are the seven governments which Rome has had *since* it became the fourth empire, that is, since it conquered Grecia, the third, or leopard beast,—see Dan. 7: and the horns, are the ten divisions of the empire. Without further remark, these *symbols* will be understood.

This papal "beast," came up towards the end of the 5th century, and was installed into the *seat* of the dragon, at about A. D. 538; when Justinian, the emperor of the East, sent his army and expelled the Goths, who were Arians, and opposed to the papal church, and gave Rome into the hands of the church. The "power and great authority," was a gradual gift; it *began* at that time, was increased at about 606; and *largely* so, by Pepin, of France, in 756.

The body of the empire at this time, was in the East, on what had been Grecian territory, or "the leopard" beast; hence, "his body was like a leopard;" it also absorbed parts of the Persian, and Syrian empires, hence, the feet of the bear, and mouth of the lion. The rise of this beast, that is *papal*, as distinct from *imperial* Rome, and its general outline to its final death-wound, is given in the first four verses. While from vrs. 5, to 8, its character is delineated, so perfectly like "the little horn," of Dan. 7: 8, that the two symbols cannot be misunderstood as referring to one and the same power. The eyes, which, through the confessional, and other machinery of the church, sees the secret thoughts of all it controls; the mouth speaking blasphemy, the war on the saints, the duration of its authority; all are the same, in *this* beast, and the "little horn" of Dan.

"If any man have an ear, let him hear; he that leadeth into captivity, shall go into captivity,"—verses 9, and 10.

At the end of the forty and two months—verse 5, or "time, times, and half a time," year, two years, and half a year, of Dan. 7: 25, it went "into captivity; or, as expressed in Daniel, ver. 26, "But the judgment shall sit (on that harlot organization), and they shall take away its dominion, to consume and destroy it, *unto the end*."

Every one knows what happened at Rome, in 1798, just three and a half prophetic years after the papacy received its seat, "they took away its dominion;" it "went into captivity;" and has since endured a gradual consumption.

Ver. 11: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

The two-horned beast represents the two Napoleonic dynasties, as we shall show.

The horns of a lamb represent something mild and inoffensive; those two dynasties came up as *republics*, and by vote of the people. A horn, in prophecy, means a civil power. A republic is the mildest form of civil power known on the earth. One was elected 1st Consul, in 1799; the other, President, in 1848. "And spake as a dragon."

Imperial Rome, which gave its seat, and great authority, to the papal beast, was called, "the dragon." Both of the Napoleonic dynasties changed to empires.

"He exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Napoleon divided a large part of Europe among his family; he gave Spain to one brother, Holland, and the Netherlands, to another; and was himself crowned king of Italy. At one tine, like the popes, *he* had kings and emperors waiting in his antechamber, for their turn to be admitted into his presence. It was he, who overthrew the *commune*, and restored the papacy.

Verse 13: "And he doeth great wonders, so that he maketh fire come down from heaven," etc. *Fire*, in these symbols means *judgments;* under the second trumpet, there was "a great mountain burning with fire, cast into the sea." A *mountain* means a government; the *sea*, people; and burning fire, judgments. Napoleon scourged Europe, more than any other man who ever lived.

"And deceived them that dwell on the earth by those miracles he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And *he* had power to give life unto the image," etc.

IMAGE OF THE BEAST.

The beast was the old "forty and two months" papal organization, which came to its end in 1798. The beast, proper, was the empire, but when it became *papal* Rome it, the papacy, represented the empire. In 1798, that organization, which had been *head* of Rome for 1260 years, (*one* of the "seven heads,") "was wounded to death," —verse 3, compare this with last clause of verse 14, the *head* was wounded to death, the old papal government gave place to the republic, but though that head was killed, the *beast* lived; its deadly wound was healed. But it lived in another form; a mere *image* of that power which could put its foot on the neck of kings. And yet the restored papacy, the image of the old organization, has spoken great words:—"And he (the two-horned beast) had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed," (verse 15).

The two-horned beast "said to them that dwell on the earth, that *they* should make the image, and *he* had power to give it life.

The papacy was restored in March, 1800. The thirty-five cardinals of the Roman church, met at Venice, by *permission* of Bonaparte, who was then master of nearly all Europe, and elected a pope, and Napoleon gave the new organization life. And when the second horn came up, *he also* maintained that life whenever it was in danger, he said to Garabaldi, and Victor Emanuel, thus far, but no further. He kept his troops at Rome up to only a few days before he himself went down at Sedan, in September, 1870. When the two-horned beast, which gave life to the image, came to an end, the image fell, and the *seventh head of Rome*, under Victor Emanuel, took its seat.

"That the image should both speak, and cause that as many as would not worship the image, should be killed."

The fire, the horns, the beast, and the image, are symbolic; what symbolic *death*, is this? Excommunication, I answer; ecclesiastical death. And those who remember the extent to which this ecclesiastical ostracism was carried with Dollinger, of Germany, Hyacinthe of France, Victor Emanuel and his army, &c. &c. know that he "killed all that would not worship him."

"And he causeth all, both small and great rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

The "beast," proper, means the *world*, the empire of "the prince of this world." Papacy, is the mother church-state organization; the *first* to marry, and take the name of the *beast*. But she is not alone in her adulterous intercourse.

THE MARK.

The mark of age, can be detected, even though a person strive ever so hard to hide it. The mark of the (world) can be just as easily detected in the professed christian; ye "adulterers and adulteresses, know ye not that the friendship of the world is enmity to God.," The mark in the forehead can also be distinguished from that in the right hand. Those having the mark in the hand are the hypocrites, who walk hand and hand with the world, and yet profess to belong to Christ. Those having the mark in their foreheads, are such as are taught, and believe it *right* for church and state, the bride of Christ and the powers that be, to unite.

"And that no man might buy or sell," not literally, but in a spiritual sense; "come unto me and buy, buy wine and milk, without money and without price;" "And while they went to buy, the Bridegroom came." One who stands aloof from each and *all* of these systems is, to the extent of their pow--

er, prohibited from dealing in their theological market. Understand, all these organized sects, beginning with the mother-system, have their theology exactly defined: and no one who dares think for himself, and take advanced ground, can be tolerated, no matter how much Scripture he may bring to his support. This worship of the beast, and of the dragon, which gave power to the beast, is far more common than is generally supposed. *Almost all* the theology of the present day came from the dark charnel house of "the beast." What a god that system has given to its votaries; infants not a span long, writhing in eternal flames; do you blush, my Calvinistic brother? well you may, and cover up that part of your horrid man-made theology. But do you not suspect some of the other parts of that system? *It was brought out of the Rom ish church.* Luther, and other reformers, only dropped two or three tenets of that church, and added a little pure gold, justification by faith—in grown folks, *children* could still be saved by sprinkling water "on their foreheads."

Death, sealing the doom of the "natural man," is not found in the Scriptures; substituting the inocent for the guilty, to *satisfy justice*, is a part of the same theology. *Every where* is it clearly taught that *we all*, the church, as well as the world, must receive few or many stripes, *according to our deeds*. If we commit the sin which is unto death, we must die the second death, as must the natural man die the natural death. All other sins must receive chastisement, to the exact extent they deserve, unless we judge ourselves, and are forgiven. "All judgment is committed unto the Son," and as soon as our judgment begins, "If ye receive not chastisement (for those sins for which we do not judge, that is, condemn ourselves), then are ye bastards, and not sons." The plan of redemption shows that the work of Christ is not designed to save the natural man from any of the penalties of God's law; but looks entirely to a regeneration, and a second birth; leaving all penalties to be punished, or forgiven, to the sinner himself, with no element of substitution, or punishing one, for the sin of another.

It seems strange to me, that all who are walking in the light of present truth, cannot see and get rid of a few of these last "spots on their garment," and be clean, both in the *forehead*, as well as the right hand. O how much abomination has cleaved to the garments, even of the reformers! Can you not see that when Christ bore our sins in his own body on the tree, it means that he became flesh for the suffering of death, and died our death, was tried *as* we are, that in "all our afflictions, he was afflicted," and thus he bore *our* diseases, and *our* stripes, that is, the same stripes that we bear whose sin, was laid on him, who knew no sin?

Suppose a whole nation were smitten with some loathsome disease, leprosy, and by going among them, I could eventually work out a cure. But in order to work a cure, I must become a leper; and so I am sent among them for that purpose; would not I bear their disease? would not their chastisement be laid on me? and by *my* stripes they would be healed. And yet I should not suffer *instead* of them; but *for* them. *This* is what Christ has done for us. He became sin for us, took our nature, bore our afflictions, that he might be the head, the firstborn from the dead, and open a way for us. And if he was made perfect through suffering, so we must follow in his footsteps.

The mark of the beast, then, is having its characteristics, and its theology is the most difficult part over which to get the victory.

"Here is wisdom; let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

The term "beast," as used in this chapter is very comprehensive, it means more than the "dragon," that is simply the world and world-power; but this means all the harlot crew, who are joined to the world; and which, together, constitute BABYLON, or the *mystery of iniquity*.—Paul's "MAN of sin. Let him that hath understanding count the number of the beast.

Two thirds of the christian nations are of the Roman Catholic creed; while all others constitute a part of, or are mingled with, her daughters. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Let no one suppose that they will reach that condition on "As it were a sea of glass mingled with fire," until they have "gotten the victory over the beast, and over his image, and over his mark, and over the *number of his name*." This last is the hardest; our church, to be sure they have their festivals and "eat and drink with the drunken;" and are heart and hand with the world, but they try to be good, and we cannot help loving them. Continue to love

them, but beware that you do not worship "*our church*, our denomination, our party." The Spirit is moving; there is a victory being obtained, by the real spiritual element, among all denominations; man worship, and sect worship, is falling, with *this* class. And the false dogmas of these harlot churches, are, one after another, being exposed by the advancing light of "present truth." God help us to get the victory, not only over his *mark*, but over the *number of his name*.

THE TWO MYSTERIES.

There are two mysteries brought to light in the New Testament, viz. the mystery of the gospel, (Ephe 6: 19), otherwise called "the mystery of God," (Rev. 10; 7), and the "mystery of iniquity," (2 Thes 2: 7). The similarity, and yet difference, between these two phrases suggest the relative character of the two things signified,—alike, and yet broadly distinct; analogous by contrast, bearing the relation of *genuine*, and *counterfeit*. The mystery of God is the genuine manifestation of God's love to man; while the mystery of iniquity is the expression of diabolical hatred, Yet in outward form it endeavors to counterfeit the mystery of God, so as to mislead the unwary.

It must have been remarked by every student of the Bible, that, as has been expressed, there is no perspective in prophecy. Events that are centuries apart, are spoken of as though they were cotemporaneous, or nearly so. Such is the case in regard to the advents of the Saviour. Events which we know are connected with the first advent are spoken of in such close connection with events connected with the second coming, that we would never suspect they were more than eighteen hundred years apart. For example, see Isa. 9: 6, 7; Zech. 9: 9, 10; Luke 1: 32. It seems that the gospel dispensation is purposely kept out of prophecy, because the *work* of this age, according to God's plan, was a *mystery*, and not to be known until the time of its introduction, the "due season," had fully come.

This mystery was hid in God, (Ephe. 3: 9), from ages and from generations, (Col. 1: 26), "But when the fulness of the time was come," (Gal. 4: 4), it was "made manifest, and by the scriptures of prophecy," (Rom. 16: 26). and by the Spirit, (Ephe. 3: 5), unto the holy apostles and saints.

The reader will notice that the prophets and holy men who searched diligently, (1 Peter 1: 10), in order to understand these things, were not to blame for their failure, since they were purposely hid,—kept secret (Matt. 13: 35), by God. On the other hand it does not argue superior wit, learning, or sanctity, on the part of later apostles or saints, because the Lord *reveals* these mysteries unto them. They do not *discover* them, they are made known,—*revealed*, because it is God's "due time."

One apostle especially, was chosen to receive from God direct revelation in regard to the mystery of the gospel dispensation, the apostle Paul. His instruction in spiritual things was supernatural; he says, "I certify to you, brethren, that the gospel which was preached of me, is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ, (Gal. 1: 12).

But what is this mystery? As I understand it, it is this; THE CHRIST includes more than the single being, "Jesus of Nazareth." The complete "NEW MAN,—the second Adam—is a compound being, a mystical ONE; Christ, "and the bride, the Lamb's wife;" just as the "old man," the first Adam, was a compound being. Adam *and* his wife, stand as federal head of the race on the plane of the flesh; this must be clear to all. And it is equally true that Christ and his bride, the *gospel* church, stand as the head, on the plane of the Spirit. The Redeemer is not complete, until his body is redemed, (Rom. 8: 23), and the espoused virgin, becons the bride.

It sounds strange and erroneous to many to say that the Christ, the Redeemer, has not yet come; that he is not yet perfected; and yet this is the teaching of the New Testament, In Ephe. 1: 23, we learn that the church is not only called the *body*, but is also called the *fulness* of Christ. (This is a peculiar word, having no exact equivalent in the English. *Pleroma* means, that by which a thing is filled up, or made complete. And the Spirit put this word into the mouth of the apostle when he was endeavoring to express the churches' relation as the body; the *pleroma*, that which makes the Christ complete; as a ship's complement of material and men, before her voyage is commenced.

The Bible teaches that the Father has given to the Son a certain number, designated as, the *ecclesia*; the church, who are ultimately to constitute "the bride the Lamb's wife," and are to be chosen, from among all nations, and take his name:—"God did

visit the Gentiles to take out of them a people for his name." And if these take the *name* of Christ, the Anointed, or Redeemer; *they* will be called, the Christ, Redeemers, or, Saviours:—"And *saviours* shall come up, on mount Zion, . . . and the kingdom shall be the Lord's," (Oba. 21).

"All that the Father giveth me, shall come unto me;" "I pray not for the world, but for them thou hast *given* me," &c. &c. all of which texts prove clearly what I have already said; that the Father has *given* the Son a certain number to be the "Eve" of the "second Adam." To perfect this *body* of Christ, that by which he is made complete, as the bride, the New Jerusalem, the spiritual mother of a regenerated race, (Gal. 4: 26), is the special work of this age; the mystery of God; and is to be finished "in the days of the voice of the seventh angel," (Rev. 10: 7). And to attain to this position, is to attain to "the prize of the high calling of God in Christ Jesus."

Here, then, is the mystery of God; but what is the mystery of iniquity? The Devil's counterfeit, I answer. Satan has tried to counterfeit what is foretold of Christ. As the mystery of God, or the complete Christ, is the church married to her Bridegroom; so the mystery of iniquity, the antichrist, is the church married to the world. The false marriage makes the church a *harlot;* while the true marriage will transform the spotless "virgin," into "the bride, the Lamb's wife." When a church forsakes the only true Bridegroom, and joins herself to the world, as a church-state organization, she is guilty of *spiritual* adultery; and is in the sight of God, an "abomination."

Under the law, the penalty for lying with a beast was death, (Lev. 20: 16).

The nations are called "beasts," (Dan. 7:); and when the espoused of Christ, forgets her absent Lord, and unites herself to the beasts of the earth, it is a crime of great enormity. The Roman Catholic church as the first organization of that nature, is not only called a harlot, but the mother of harlots. A true picture of a harlot church is drawn in Rev. 17: 3; a woman, the Bible symbol for a church, seated on a beast; i. e. supported, or carried by the civil power.

These remarks will suggest the *spiritual* meaning of the words harlot, adultery, and whore, as used in the Bible. When James says "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world is enmity with God," he does not use those words to the church, in a fleshly, but in a spiritual sense. Spiritual adultery is, becoming worldly in life and character, after having by conversion, and a public profession of christianity, been espoused to the *heavenly* Bridegroom. This was God's continual complaint against Israel; they went a whoring after other gods. The Lord was their spouse, but they deserted him and contracted unholy alliances with the world; hence the wrath of God came on them, to the uttermost, (1 Thes. 2: 16). Read also the whole of Ezek 16: and you will find full confirmation of this.

This same complaint of adultery is made against the church in the gospel age; and, as we have already said, the Roman church stands convicted as the *mother* of harlots, while every other church-state organization are daughters. The papal system is the head and centre of the mystery of iniquity, the visible manifestation of Satan's kingdom in the earth. It began to work, i. e. the adulterous union of church and world, even in Paul's day, but *pagan* Rome hindered the complete union; and not until that was taken out of the way, was that union fully consummated into a most hideous system of sin and blasphemy, as the "*man* of sin.

The true church when complete, and made one in Christ, is also called a man, the man child, who is to rule the nations, (compare Rev. 2: 27, and 12: 5).

But let me notice another point; the papal system, and other church-state organizations, are by no means all that is included in the phrase, "mystery of iniquity;" So far as any church conforms to the world, and depends for its support on men of the world, to that same degree, it is a harlot church, a natural daughter of the mother of harlots, and abominations of the earth; and swells the ranks of the *mystery of iniquity.* What is the object of church fairs, festivals, amateur theatricals, lotteries? &c.&c. It is catering to the world, leaning on the "beast," for support? and is not this very much like "the woman seated on the scarlet colored beast"? Alas! alas! that to-day it is as true of the nominal church of Christ, as it was true in days gone by of the Jewish church; *they have gone a whoring after other gods;* and commit lewdness with the *world* and the kings of the earth.

We might particularize still further; every individual professor of religion who has become worldly, and who apes the manners

and fashions of the world, is just so far guilty of spiritual adultery. The apostle James is addressing individuals when he says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God"? The Bible has a great deal to say in regard to christians keeping separate from the world; says Christ, "I have chosen you out of the world," "wherefore come out and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord."

The *beast* is the symbol for the world-power, the most bitter opposition and hatred to Christ. Satan, the prince of darkness is the head of this power, and under its flaunting banner muster the bad and depraved of all ages; [the *mark* of the beast, is, therefore, having the mark, or characteristic, of men of the world, having our garments spotted by willing contact; and having the *number of his name*, is, being numbered with some of its organizations, ED]; that the church, called to be the bride and body of Christ, should in the least, compromise with these powers of darkness, is lamentable to the last degree; but that she should deliberately take her seat on the beast, that she should enter into alliance, that she should ever join hands with it in unholy and monstrous wedlock, is a spectacle to make an angel weep. It was such a spectacle as this, that caused the Son of God to weep over apostate Jerusalem; it is just such a spectacle as this, that may well cause all true christians to weep between the porch and the altar, (Ezek. 8: 16) as they look upon the christian churches of to-day. The mystery of God, should form no alliance with the mystery of iniquity.

Dear reader, we are under the sounding of the seventh trumpet, the time when both of these mysteries are to be finished; the one to enter upon her glory; the other destroyed by the brightness of that glory. The bride is making herself ready for her long absent Lord. The clouds of error and tradition are fast being swept away from before her anointed eyes, and her position even now, begins to appear like, "as it were a sea of glass," while in holy joy she awaits, her gathering unto him. At the same time the moral and political heavens are black with many an angry cloud:—"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it," (Isa. 13; 9). The mystery of iniquity still works; it is rallying its dark forces for the final conflict. But we know what the issue will be: Babylon the great, must fall, and the kingdoms of this world, become the kingdoms of our Lord and of his Christ.

With which of these two mysteries are *you* identified? "Ye cannot serve *two* masters." Beloved brethren of like precious faith, partakers of the heavenly calling, seeing that ye look for such things, let us be dilligent that we may be found of him in peace without spot and blameless, "hating even the garment spotted by the flesh:"

REV. A. P. ADAMS, BEVERLY, MASS.

CONVERSION AND HOLINESS.

Are you converted? I ask this question of every *christian* reader. I ask it because many are christians who are not fully converted; and because many think themselves converted, who in the scriptural use of that word are not. Conversion is not simply abstaining from vice and immorality. It does not consist in joining a church and associating with christian people; nor in acts of charity. And lastly, it does not consist in *feeling good*, or self-satisfaction.

It is not a reform, merely; "Repent ye therefore, and be converted," or more properly rendered, reform ye therefore, and turn —the reform and turning must both be effected. The sinner—in the world—is reproved and convicted by the Spirit, through the word of God, and through the church of God; every child of God is a temple of the Holy Spirit; and the light which shines from that child, ("let your light so shine, that men may see," &c.) is the element which reproves the world of sin, of righteousness, and of judgment to come. This leads to reform, which is the beginning of conversion, but not all of it. The second step (scripturally) is baptism; the third, the receiving of the Holy Spirit: "Repent and be baptized, . . . and ye shall receive the gift of the Holy Ghost," (Acts 2: 38). This, inducts fully into son-ship, and he becomes one of the "brethren." Still such an one is only partially *con*-verted; he is getting along however, press on brother, you are a "*babe* in Christ;" continue and "grow up into him in all things, which is the head, even Christ." You as a sinner, were turned to the world—worldly desires were yours, God's will was opposed to yours, because you had the carnal mind which is at enmity with God. When reform began, it was a

beginning of conversion to God. You became more reconciled; you are *less* opposed but still there is some opposition to his will. When you are *completely* turned, converted, there will be no opposition of your will: you will "let the same mind be *in* you which was in Christ Jesus"—he came not to do his own will, but the Father's, if you have the *same* mind, you will seek not your own will, way, desires, but *God's*. † Now ask yourself—am I converted? Is the *will of God* my actuating and governing principle? Do I seek in my business, pleasures, and in *every* act of my life, to do just what Father would have me do, whether it be a pleasure or cause trouble and pain? Are you ready to say, not only, "Thy will be done on earth," as looking forward to the next age, but thy will not mine, be done *now*.

Paul recognizes the fact that some "*babes* in Christ," (1 Cor. 3: 2), have yet a measure of the carnal mind, which is enmity, or opposed to the will of God. Hence he exhorts the church, "we pray *you*, in Christ's stead, be ye reconciled to God. God's justice condemned all the world as guilty, and consequently justice was opposed to, or at enmity with the world; the world were at enmity with God also, because of their carnal minds; so there was enmity, or opposition from both parties; the enmity from God's side was ended when *justice* was satisfied, when Christ by the grace of God, tasted death for every man. So on God's side, "*we* were reconciled to God by the death of his Son;" and a "new and living way" of approach to God opened up. ‡

And now the only thing remaining to a perfect reconciliation and harmony between mankind and their Father, is that they be reconciled to the will of God. The church —believers—are the only ones who attempt to reconcile themselves to God, and they as a rule, are only *half* reconciled, partly converted; unwilling to give up *all* of their own will and reckon themselves dead, their own will buried; and the life I now live, is not I, but Christ in me. "I beseech *you*, brethren, . . that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." This is conversion, this is holiness; the sacrifice or laying down of your own will, is with God, holy and acceptable. And the *person* in whom God's will is supreme and the only rule, is a temple of God in the most complete sense, for "the temple of God is holy."

Where God thus makes his abode, the result is God-li-ness (God likeness), this is "the will of God, even your sanctification.' And having your will sanctified, your body comes more and more under the control of God's will, and your every act, word and thought becomes more godlike, because controlled and guided by his will, and "by their fruits" you will soon be able to know all such; pride, hatred, malice, &c. elements of carnal nature are supplanted by godlike mercy, justice, love and humility.

Will it pay? is it profitable? are proper questions: let us count the cost. You must crucify the world, the flesh and the Devil; and this means a great deal; it means denying yourself, pride, the good opinion of the world; it means the loss of reputation, for now you undertake to "follow the Lamb whithersoever he goeth;" for "he hath set us an example that we should follow in his footsteps;" As he made himself of no reputation, in doing the Father's will, so will you. It is not sufficient that you come to a position where you can say, I know of no will of God which I do not comply with; it is your place to find out his will, and your constant employment will be, searching for, as well as doing his will.

This is made a simple matter, he will lead you step by step in the understanding of his word, which is the agency for your sanctification: Sanctify them through thy truth, thy word is truth. And his Spirit, freely given to all his children, will, if they follow its leadings, guide them in the understanding of that word necessary to obedience, "He shall guide you into all truth."

You see then that it costs considerable, the more or the less in proportion as you value these earthly toys, you must surrender all, "The dearest idol I have known,

What e're that idol be."

So much for the cost; what profit is there in godliness? "Godliness is profitable in all things, having the promise of the life that now is, and also of that which is to come." What promises? O, "exceeding great and precious promises," all the promises of the Word are to these, for they are the overcomers. These now *begotten* in his likeness, will then be received into fellowship of sons, be like their elder Brother, made like unto Christ's glorious body, see him as he is, and know as we are known. No wonder, Bro. Paul, you call it a "high calling," to be sons of God, heirs of God, joint heirs with Jesus Christ, to sit with him in his throne. Yes! yes! it is profitable

But how about the present life? will it be *all* storms, clouds, and crooked paths? No, coming into this position we have the continual company cheer and sympathy of the great Shepherd, He covers and protects us, and when the storm rages, takes us into his pavilion, and we are sheltered on every side.

"In God I have found a retreat,
Where I can securely abide;
No refuge nor rest so complete.
And here I intend to reside."

The roof as well as the side walls is made up of "precious promises." One is, "No good thing will he withhold." Well Lord, I like that, I take comfort from it; and now I know that any thing thou withholdest is a thing not really for my good, and I am glad thou doest withhold it. Another reads, "all things shall work together for good to them etc. Ah, how blessed, then if things come upon me, of themselves evil, I can realize that they are for good, and will so result. "For we know that all things shall work for good." "These light afflictions," work out for us a far more exceeding and eternal weight of glory. Welcome, then, every trial and affliction which my loving Father sees proper to send, if his will is mine; I can do and endure all things through Christ which strengtheneth me. And he has promised, "I will never leave thee nor forsake thee." His grace shall be sufficient for me, for with every temptation, he will make a way for my escape. Oh yes it is profitable, we now have "joy and peace through believing. A joy we never had before, "peace the world can neither give nor take away."

If you have not done so, give yourself to him entirely, then,

"Believe his word and trust his grace,
And cast on him your every care,"

Enter now into the joy of your Lord, and have, not a mere momentary extatic joy, but a full assurance of faith based on promises of God which are to you, because you have complied with the conditions. You will have "peace like a river;" sometimes deeper than at others, but never-failing, because fed by never-failing springs, the promises of God. C. T. R.

† *My experience was, that from the moment of conversion, (and it was in a moment) my will was not partially, but entirely given up; and so far as I knew his will, I had no opposition to it. Being a "babe in Christ," I could read his will only a little; but as we grow in grace and in the knowledge of God, the christian is more conformed to his will, because he knows it better.* We become conformed to the will of God, just as fast as the process of *regeneration* progresses. And when that process is complete, we shall do his complete will; but until then, until this mortal shall put on immortality, we remain *in a degree*, carnal: ED.

‡ I hardly think our brother means that God was *reconciled*, in the sense he is using that word, that is, *brought into harmony* with the "natural man," after his *justice*, as he calls it, was satisfied by the death of Christ. "If the casting away of them (the Jews) *be the reconciling of the world*, what shall the receiving of them be, but life from the dead, (Rom. 11: 15). The death of Christ, broke down the partition between the natural heirs of Abraham, and the world, and thus brought the world within reach of the promises of God, "for the promise that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith," (Rom. 4: 13). Hence, the reconciling of the world, was not by satisfying God's *justice*, when Christ died; but by breaking down the wall around the "natural seed," so as to begin the work of *regeneration* by a second Adam. And God's *justice* is satisfied, not when "our iniquities were laid on him," that is, when Jesus took upon him *our* condition, and shared *our* death, but when we have received *in body*, i e, in this natural body, for all our deeds, whether they be good or bad; subject only to the condition named in 1 John 1: 9; when he is just and faithful to forgive us our sins.

If *justice*, for the sins of the world, was satisfied by the death of Christ, then justice does not demand that any part of the world should be punished for their own sins; since *justice* is satisfied with one full and complete payment: ED.

QUESTIONS AND ANSWERS

Bloomington, Minn. Dear brother: In the March number of the HERALD, you refer to the cases of the coming to, of Paul, and the young man who fell from the window, as the only cases where there is a shadow of evidence that any human being was raised from the dead, or is to be, between the resurrection of Christ, and they that are Christ's, at his coming. If this be so what about the raising *from the dead* of Tabitha, by Peter? (Acts 9: 40). Will you oblige me by an explanation in your next: with

much interest in your paper: Yours &c.
Rev. J. C. deBruynkops.

Our brother from MINN. is not the only one who has asked the above question. S. H. Withington, of Springwater, N. Y. immediately on receipt of the paper, called my attention to Acts 9: 40; and *answered* it. (Br. W. being so well versed in the *plan* of the ages, saw the solution of the above difficulty, and in *harmony* with that plan, at a glance). As to the statement on page 51, of the last HERALD, it is of little consequence. *My* statements are of no value; and, for the time, the case of Tabitha was forgotten; but the question is, What do the Scriptures teach? Do they support the plan of the ages; the development of man by two distinct stages; and the view that the Father, as distinct from the Son, deals with the natural man, and the natural life; while the Son deals with man only when the process of *re*-generation begins; and gives only the *spiritual* life? In other words, does the "*second* Adam impart the flesh-life, *and* the life that is in himself; or is the plan pure and unmixed; as would appear from John 5: 21; the Father raising the dead, and the Son giving the "life that is in the Son of God," and giving it only to the spiritually dead, who *hear his voice*.

We are thoroughly convinced that the latter view alone, is in harmony with other parts of the great plan. To mark the distinction between the work of the Father and the Son by a mere point of time; that the Father does every thing before the first advent; and the Son every thing since then; seems to me unscriptural and untrue. God *does* hear prayer; and we are taught to ask the Father, and not the Son. And more, it is not in keeping with other features of the plan, to bring about a sudden change in the order of things; the new creation, and which, by this plan belongs to Christ, begins before the order which has obtained from Adam, terminates. Hence, if the world belongs to God, and it certainly does not yet belong to Christ, then it is God who deals with them, and gives them to Christ, as fast as the plan requires.

Again, as the old creation and the new, lap; so we find a lapping of the Jewish dispensation and that of the gospel; and the gospel age with that of "the times of restitution. There was a "half week," of the 70 determined on the Jews, still left, after the crucifixion; and that the *work* should lap, as well as the time, is in perfect order. And the case of Tabitha, (we have only to claim), was of that nature; in other words, "*God*, who quickeneth the dead," (Rom. 4: 17), raised Tabitha. Why did Ananias say, "Brother Saul, the Lord Jesus . . . hath sent me that thou mightest receive thy sight," (Acts 9: 17)? And Peter to Eneas, "Jesus Christ maketh thee whole," (verse 34); and when they cast out evil spirits the name of Jesus was invoked, Acts 16: 18; and when the lame man was made to walk, it was, "In the name of Jesus of Nazareth rise up and walk," (Acts 3: 6; and 4; 10). But when the dead were raised, it was not, "in the name of Jesus Christ arise," but "Peter kneeled down and prayed; and turning to the body said, Tabitha, arise;" (chap. 9: 40). Why invoke the name of Jesus, in other cases, and ask the *Father*, (for only to him could they pray), in this case? We think the answer is easy: "In My name shall they cast out devils: they shall take up serpents; they shall lay hands on the sick, and they shall recover." But "the *Father* raiseth up the dead, and quickeneth them." "God raised up Jesus from the dead." "He that raised up Christ from the dead, shall also quicken your mortal body, by his Spirit that dwelleth in you."

Hence, we understand that the work of "confirming the covenant with many, for one week," the last "week" belonging to the Jewish nation, and which did not end until the conversion of Cornelius, demanded that a remnant of that kind of work should continue. And the case of Tabitha is a strong confirmation of the truthfulness of what we have maintained, since the spring of 1878; viz. that as there was a three and a half years of grace to the *natural* seed, after their dispensation had ended; so the parallels demand a similar period *here*, at the end of the gospel dispensation. And as the peculiar work of the gospel, aside from the gathering of the "wheat," is still going on, so during *that* three and a half years, while the wheat from the Jewish church, was being gathered, a remnant of the work peculiar to the *Jewish* age, was in order. Why did not Peter stand before the body and say, in the name of Jesus Christ, arise from the dead? because that was not in the commission, I answer. No, he did as the former prophets had done, and as Christ had done; "and when the people were put forth, he went in and took her by the hand, and the maid arose," (Matt. 9: 25). "But Peter put them all forth," etc. (Acts 9: 40).

It will also be noticed that the angels continued to make personal visits, as was the order prior to the Spirit dispensation, for a little while, *after* the inauguration of the gospel church:—see Acts 5: 19; 8: 26; 12: 8; and 27: 23; but their visits soon ceased.

Thus it is, one truth supports another.

The statement on page 51, of the last HERALD, should have read, "There is no evidence that any human being has been, or is to be raised from the dead, after the end of the 70 weeks determined on the natural seed, until the time set apart for the development of the spiritual seed is fulfilled; since the resurrection of "Christ, the firstfruits, and afterwards they that are Christ's, at his coming," is the order of the gospel age.

2, I am pleased with the paper, but cannot see every thing as its editor does. One particular point to which I object, is, the idea of the resurrection of a certain class, to a life of probation, and *that resurrection* to take place *at, or near* the time of the resurrection of the just. I can find no Scripture that conflicts with the idea set forth in Rev. 20: viz. that the just are to live and reign with Christ, a thousand years, while the "rest of the dead *live not again* until the thousand years are *finished*."

Would like to hear from you upon this. Give us as good sound logical arguments on it, as you do on other subjects: Yours in hope: Wm. S. Allison, Laurel, Ind.

To build an imporatnt feature of the plan of the ages on one single text, is unscriptural; "*No prophecy* of the Scriptures is of any private interpretation;" that is, to be explained *alone*. Christ recognizes this principle in John 8: 17. The reason is obvious; take the text, "Ask, and ye shall receive;" you ask, and do not receive; then the Bible is not true! Stop! Read another text, "Ye ask, and receive not, because ye ask amiss," It would not do to explain that first text *alone:* you would have to assume some reason for its not proving true; and so Scripture would not be *quite* able to *thoroughly* furnish you, on every point.

The text in Rev. 20: 5, "The rest of the dead live not again until the thousand years were finished:" is a prophecy of the Scriptures, standing entirely alone; there is not a text from Genesis to Revelation, where a thousand years, or, the reign of the saints, for *any* period of time, is *said*, either directly or indirectly, to be prior to the resurrection of the unjust. On the contrary, when God brings again the Jews back to their own land, it is from the grave, (see Ezek. 39: 23, 28; and 37: 11–14). And it is after they are thus brought back, their conversion, or change of heart is accomplished, (Ezek. 36: 25; hence they have *probation*. And when he brings them back, he will, *at the same time*, bring Sodom and her daughters, and Samaria and her daughters back to their former estate; and give them to Judah for *daughters*, (Ezek. 16: 53—61). Hence, *they also* will have probation.

When the Jews (Daniel's people), are delivered (from mystic Babylon), the resurrection of *two* classes takes place, (Dan. 12: 2); or at least many, who will ultimately constitute two classes. That deliverance of Daniel's people and resurrection of *many* (not *all*), who sleep in the dust of the earth, occurs *at* the time of trouble, there spoken of. This time of trouble, or of wrath, *precedes* the conversion of the nations, (Zeph. 3: 8, 9), and is due when the kingdom is the Lord's, (Ps. 22: 27).

These, and *many* other Scriptures, teach most unmistakably not only that there *is* probation for the dead past, and also that such probation belongs *during*, not after the thousand year age. (There is no Scripture from which the slightest evidence can be adduced to prove that there will be probation for eternal life, after there is "no more death." And the evidence is, that when the thousand years are ended, death, the last enemy, will be conquered.

What then, of Rev. 20: 5? is it not true? Yes, but no explanation can be given to a solitary text that conflicts with the whole spirit of prophecy. There are many Scriptures which belong to classes; not all the saved are to be on the throne, and *reign* with Christ; some, and by far the larger class, though washed in the blood, will *serve*, in the temple, (Rev. 7: 15). Sometimes it may be impossible to determine whether a text has an application to a class, or should apply universally, *without comparing it* with other Scriptures. This is one of that kind, if it has a universal application, then all the saved, from past ages, will sit with Christ, on his throne, and constitute the "*little* flock who inherit the kingdom." (doubtless the 144,000 of chap. 14:), while "the great company which no man could number," and who *serve* in the temple, do not live again until the thousand years are finished.

We understand that only a class are spoken of, those under the influence of *mystic*

Babylon, and who have, or have not done the things named in verse 4: those who have not, etc. live and reign; the rest, live not again, etc. As one might speak of an army; part do valiantly, and escape: while the rest of the soldiers were taken prisoners. The rest of the soldiers, would not necessarily mean all the soldiers in the world, but the *rest* of the class of which we spoke.

Those who build on that one text, and claim that the "rest of the dead," in that text, means, not the rest of a certain class, but of the whole human family, and yet believe in future probation for the dead past, not only have to explain away a great deal of Scripture, but they are compelled to believe in probation for the vast majority of mankind, after the thousand years, whether they be a literal or symbolic thousand; and yet it will trouble them to point to a single text where any thing like *probation* is even hinted at, as obtaining, *after* the millenium. And more, they do it in opposition to the express rule of interpretation given by the Holy Spirit:—"Knowing this first, (as if this was the first and most important rule to be observed in the interpretation of prophecy), that no prophecy of the Scripture is of any private interpretation," 2 Peter 1: 20. *Idios*, (private), means *alone*, "And when they were *alone*," (Mark 4: 34), is the same word. And certainly that text, explained so as to locate the return of Israel, spoken of in Ezek. 37: , back to Palestine, "their own land," *beyond the millenial age, or times of the restitution of all things*, is building a great theory, on an interpretation of one prophecy *alone*.

The resurrection is to take place in various orders, "every man in his own order." And there is no reason why it may not be somewhat after the order of their generation, at least, *nationally*. God mentions many of the early nations as associates of the Jews, in the order of the restitution. And although "there are last which shall be first, and first which shall be last," (Luke 13: 30); this may not be the *general* order. At least we know the Sodomites, and Samaritans, early and later *neighbors* of the Jews, will be restored at the same time *they* are restored.

The restitution has been spoken of by *all* the prophets, (Acts 3: 21); hence Job has spoken of it. Not directly, it is not there; but in "parables and dark savings." The whole book of Job is a parable, an allegory, just as Isaac and Ishmael were, (Gal. 4: 23). Job lost his inheritance, all that he had; as did the first Adam. He was smitten, like the natural man, so that, "From the sole of the foot even to the head, there was no soundness, but wounds and bruises' and putrifying sores, (Isa. 1: 6). Christ, "who became sin for us," took on him our sores, our wounds, our stripes, so that in all *our* afflictions, he was afflicted; and thus *our* stripes were laid on him. And by *his* stripes we are healed. After Job had endured the trial, a complete restitution was made, his sons and daughters, his wealth, and an increase of glory, "So the Lord blessed the latter end of Job more than the beginning."

The restitution means, bringing man back to what he was before the fall. Adam was not subject to death, before the fall, as death came by sin. "The times of restitution," begin, not with the first advent, but with the second, (Acts 3: 21); hence the "taking out (from the Gentiles), of a people for his name," (Acts 15: 14), is no part of this restitution. To restore man back to what he was, is to restore the lost inheritance, with access to the "tree of life," (see Gen. 3: 22, and Rev. 22: 1). To *complete* this work, requires the whole of the restitution age; for, after receiving the kingdom, (Dan. 7: 14), *Christ* reigns "till he hath put all enemies under his feet; and the last enemy that shall be destroyed is death;" and death is not destroyed until the judgment age is finished, (Rev. 20: 14); hence, the complete work of restitution belongs to the period of the reign, and they "shall reign with Christ a thousand years."

"Man lieth down, and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep, (Job 14: 12); "And at that time shall Michael stand up, and there shall be a time of trouble; .. and thy people shall be delivered. . . . and many that sleep in the dust of the earth shall awake, (Dan. 12: 1). Thus the time of trouble, and ending of the present order of things, is what is meant by, "the heavens being no more." "The heavens and the earth," that were before the flood, are said to have *perished*; i e, the then existing order of things was *changed*, (Heb. 1: 12).

Job, in this allegory, *represents* the class who have a restitution, else there is *one* prophet who did *not* speak of the restitution. And that the resurrection *and* restitution, (for they are work of a different order), are due to begin at the end of this time of trouble, appears from the next verse, "Oh that thou wouldest hide me in the grave,

that thou wouldest keep me secret, until thy wrath be passed," (Job 14: 13).

Q,—Was the birth of Jesus four years before the christian era?

A,—That opinion is based solely on the statement that Herod, who died while Jesus was in Egypt, died B. C. 4; which, if true, would make the birth of Jesus at about *five* B. C. The death of Herod has been determined by the date of a lunar eclipse which occurred B. C. 4. and which is associated in history, with his death. But it has recently been claimed that there was a lunar eclipse in Palestine, in each of the four years B. C. this of course would throw doubt on the exact date of Herod's death, as either one of the four, *might* have been the one associated with his death. Unfortunately, I cannot now give my authority, though I have seen the above statement. Augustus Cæsar, who was emperor, at the birth of our Saviour, (Luke 2: 1), died the last of August, A. D. 14; (of the date of his death, I believe there is no question). The son of Augustus had died three years before his father; and Tiberius, the dissolute son of the wife of Augustus, which she had by a former husband, *soon* began to be talked of as the successor of Augustus. On the death of the emperor, August 30, A. D. 14, the crown was offered to Tiberius, who feigned humility, and pretended to reject it, well knowing that his friends would insist, and thus flatter his vanity. At the end of three weeks he relented, and the coronation took place. That would place the crowning of Tiberius at about the 21st of September.

The above are the facts, as I have been able to gather them from Gibbon, Allison, Rollins, and other historians.

Thus much for history: and now for the Bible:—John was six months older than Jesus, (Luke 1: 36). John and Jesus were fulfilling the law, and the former, being a Levite, should not have begun his public work until he was thirty, (Num; 4: 3).

The evidence is, that Jesus preached three and a half years. He was crucified at the spring passover, hence he began to preach in the autumn. John began in the fifteenth year of the reign of Tiberius,(Luk 3: 1–3). As Tiberius began to reign in September, A. D. 14, his 14th year would have ended, in September A. D. 28, and the spring, coming in his 15th year, the time John must have begun, would have been the spring of A. D. 29. And if John was 30, in the spring of A. D. 29, Jesus must have been 30, six months later, or in the autumn of A. D. 29. And from that, to the crucifixion, in the spring of A. D. 33, would be just three years and a half.

This makes perfect harmony between the historical dates, the statements of the Bible, and the prophetic periods; and the only discordant element, is the statement that Herod died the year of the lunar eclipse which occurred B. C. 4, instead of that which occurred three years later. If Jesus was born four years before the christian era, he was 34, when he *began to preach*, since he did *not* begin until in, or after the 15th year of Tiberius. That Tiberius reigned contemporary with Augustus, is, so far as I can learn, and I have examined these chronological points in many of the best libraries, including that of the British Museum in London, a mere make-shift of comparatively recent date: being an attempt to reconcile the supposed date of Herod's death, with the facts of Luke 3: 1–3, and the age of Jesus when baptized of John. And certainly the supposed date of Herod's death is not so sacred, or positive, as to warrant us in warping both Scripture, and the dates of the reign and death of the Roman emperors, to meet it. If "the fifteenth year of the *reign* of Tiberius Cæsar," was the fifteenth year, after he received the crown, and was recognised as *emperor*, and not fifteen years after his ambitious heart began to *covet* it, then all difficulty disappears; and Jesus was thirty, in the autumn of A. D. 29.

Q,—If the "Jerusalem that is above, and is the mother of us all," is the glorified gospel church, how do you reconcile the fact that she is called *our* mother?

A,—"O Jerusalem, Jerusalem, that killest the prophets, . . . how often would I have gathered thy children," etc (Matt. 23: 37). The same difficulty, if there be one, occurs here. It was the people who composed the city, not the streets, walls, gates and houses, that killed the prophets,

The Israel of the flesh was a nation; that nation, made up of individuals, was called, in its united capacity, the spouse of God; he was *married* to it. And yet the members of that one body, are called *children* of Jerusalem. The "mother church," is a common phrase which no one misunderstands; and those who compose the church, are the very ones who call her mother.

When the apostle speaks of "the Jerusalem that *is*, and is in bondage with her children; it was equivalent to saying that

the *other* Jerusalem is not, at present.

The united body, is what Christ marries. Hence, in our present condition, we are, *children* of the kingdom, "children of the bride chamber," etc. But in our united capacity, as "the bride, the Lamb's wife," "the church of the firstborn," will be the mother-church, in the incoming age.

"Above," does not mean towards the zenith at Palestine, but means, that which is higher; God is above all The Spiritual is above the natural; it is a higher condition. And the Jerusalem that is above, means the *spiritual* house, and not a city in the sky. All *that* kind of theology comes from the natural heart, which "cannot discern the things of the Spirit;" beware of it.

The heavenly Jerusalem is spoken of in the present tense, just as the kingdom is; *it is in process.* And these are the "heavenly things," now being cleansed,—Heb. 9: 23.

Q,—How does Christ condemn sin in the flesh?

A,—"For what the law could not do, in that it was weak, through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin,—margin, condemned sin in the flesh, (Rom. 8: 3).

The law was ordained to life, but failed for the above reason. Then we know what is meant by, condemning sin in the flesh; it means what the law was ordained to do, viz. give life to man condemned to death. And to accomplish that, is to condemn sin in the flesh. Then how does Christ give life? by taking the likeness of sinful flesh, and *sacrificing* that flesh life, is Paul's answer.

He does not condemn *sin* in the flesh, and justify the *flesh*; but he condemns it by *killing* the flesh. Here is where so many stumble; they seem to think that Christ is trying to patch up and save the "old man," by paying his penalties; while every where we are taught that his, is the work of a second Adam, and a *new* creation. And he must share mortality with us, in order to be the *second man.* Hence he died and rose, and revived, (that is, relived: his *flesh* rose, and then passed through the change which constitutes the second birth, the change through which we must all pass, both those who sleep, and those who remain, and he did this, not to pay a penalty, but), "that he might be Lord (head) both of the dead, and living."

This double work, is the only view that reconciles the revealed facts. It is the place where the work of the Father and the Son meet. The Father quickens the *mortal body* of those who are dead. And *Christ* gives immortality. The Scriptures affirm it. Now I can understand Paul "we shall not *all* sleep, but we shall *all* be changed, in a moment, in the twinkling of an eye." And yet "the dead in Christ *rise* first," viz. before the change which, occurs to all. I know we have argued that "we shall *all* be changed in a moment," *might* mean that the change, though momentary with each one, might be going on for years; but that is not consistent with light now shining on the harvest. That view was held because we did not then understand that God quickened the *mortal body*, and Christ wrought the change that fashions it like unto his own glorious body. The resurrection is not the second birth, but the *change* is that birth, hence, they are born of the second Adam. And yet all, both the just and the unjust, have a *resurrection.*

This double work, where the natural and the spiritual meet, does not *necessarily* conflict with 1 Cor. 15: 44, "it is sown a natural body: it is raised a spiritual body, though at first-sight it may *seem* to do so. Christ "rose, *and* revived," (Rom. 14: 9), this expresses the exact idea; it was a double work accomplished by those who said, "Let *us* make man in our image." and the resurrection of the bride is complete only in this double act; hence, they *are* raised a spiritual body.

Q,—If chastisement for sin satisfies the law of God, why is not the practice of doing penance justifiable?

A,—Chastisement for sin, belongs to the Lord, "when we are judged we are chastened of the Lord." And for man to assume the authority, is antichrist. But in the judgment, men are to receive "few or many stripes," just in proportion to their degree of guilt,—so the Master teaches.

If such chastisement is not to satisfy the offended law, what is it for? If the offended law has already been satisfied by a substitute, would not the infliction of the penalty a *second time*, be unjust?

THE WEEKS OF DANIEL.

A writer in a second advent paper takes us to do on the argument of the 2300 days, and shows, a great blunder, as he calls it, in the fact that Christ made "the sacrifice and oblation to cease in the midst of the week;" and that three and a half years of

the "seventy weeks," determined on the Jews, extended beyond the crucifixion; thus *lapping* on the gospel age:—a definite period for the gathering of the "wheat," out from that rejected church, before he turned to the Gentiles. The work of this "half week," the writer is, evidently, not able to recognize,—cannot take it into his theology, hence, in his imagination, the whole application and claim, that a corresponding and parallel "half week," is due here, is overthrown. Thus far we see in him, an *honest* ignorance of our position. But, the writer goes on to say, that we claim "that the gospel dispensation ended in 1878, from the alledged fact that the two cherubim over the mercy seat were of one measure. If the writer had aimed to be truthful, he would not have concealed from his readers, the fact that we never have made that a foundation argument; but only, that so far as the law *could* be used to support the prophetic arguments, this type makes a beautiful harmony. Why he is silent as to the prophetic argument, and gives to his readers the idea that the auxiliary *type*, *is the argument*, we leave his readers to determine.

As to his "demonstrating that the crucifixion was in A. D. 30, we leave our readers to judge; since *all that is known*, either from history or the Bible, is given in the answer to, "Was the birth of Jesus four years before the christian era"? contained in this number. His mocking attack on the fact that Christ is to fulfil certain features of the law, we can only ascribe to his ignorance.

The writer, who makes the attack, is of the school of Adventists who believe, that when the second Adam and his *wife* are complete, the plan of regeneration stops, and all the remainder of the human race are to be annihilated, leaving the head of the new order of creation, and "wife," and "*mother*," in the barren enjoyment of eternal life.

He also expects to *see*, (he emphasises the word) the Son of man coming in the clouds in power and great glory. The poor man does not know that "when he who is our life shall *appear*, then shall ye *also* appear *with him*;" and that *they* who see him coming, are "the tribes of the earth;" or that the bodily gathering of his elect, refers to the natural seed, ("as touching the election, they are beloved for the fathers sake;" that the bride is a distinct class, a mystery not made known until the Spirit dispensation. We do not envy the writer his theology; but pray that his eyes may be anointed, so that he may yet see some of the "deep things of God."

BROCKPORT, N. Y. MARCH 14th 79.

Dear brother, I write to express the gratitude I feel for the rich feast of fat things with which the little flock are fed through the HERALD OF THE MORNING. "Feed my sheep," was a command of the Saviour; and a blessing is pronounced on those who shall be found so doing, when he comes.

I thank God more than words can express for the immensity of the knowledge which he has given, concerning the great plan of salvation; so bright, so clear, and so sanctifying in its power. Truly, our pathway is as a shining light, that shineth more and more. What a sweet joy it is to know the Lord is leading us, and will lead to sure victory:—"*Only a little while*:

A little while to keep the oil from failing;
A little while faith's flickering lamp to trim;
Then the Bridegroom's footsteps hasting,
We'll joy to meet him with the bridal hymn.
And he who is himself the gift and giver,
The future glory, and the present smile;
With the bright promise of the glad forever,
Will light the shadows of, the little while."

May you be blessed and strenghtened for the great work in which you are engaged;
Your sister in Christ, Mrs. J. A. LOSEE.

SPRINGFIELD, MASS.

Dear brother, I have received your paper since last July, through the kindness of a friend unknown to me. I have been sick for the last two years, and am not able to pay, but I should be pleased to receive it.

Have enjoyed the reading very much; it has given me a better understanding of the plan of the ages than I have ever had; and the time in which we are living is so clearly defined. The unfolding of the Word; and the harmony, in placing Scripture, makes God's plan and purpose in Christ, beautiful and glorious. Many limit his love and mercy to this age, because they read that when "they that were ready went in to the marriage, the door was shut;" and do not understand that this is only the door to the *marriage*, and not the door of mercy:—"The mercy of the Lord endureth forever." The Word says, "*God, who is rich in mercy*, hath made us sit together in heavenly places, in Christ Jesus; that in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus."

Your sister in Christ, Mrs. E. White.

HERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

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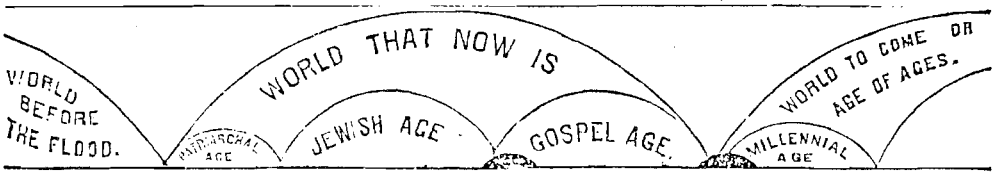
THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

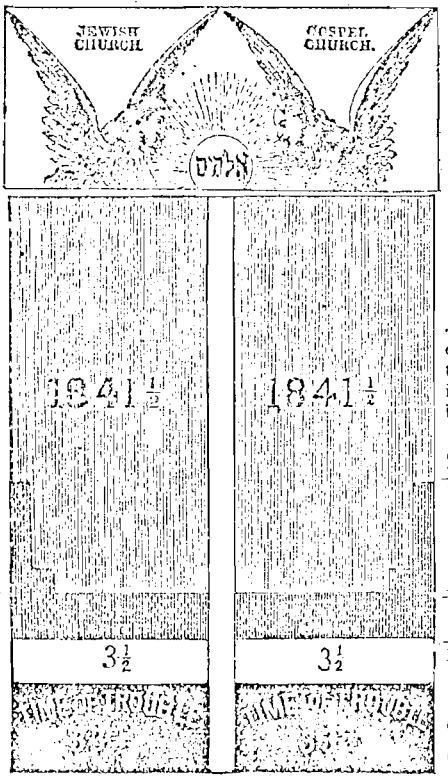
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles

1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS--Six Months, 25 Cents; One Year, 50 Cents.

Continued from last page.
to come and suffer and die and rise, conqueror over sin and death; and then a "seed" would exist, from which the dead race could spring into new life. And the *conditions* of this new life which *Christ* gives, is, faith on the Lord Jesus Christ; while the flesh-life, which God gives, is not of faith. And because God is well pleased with him, we are forgiven for his sake, if the conditions are complied with, which make us belong to his Son.

This is what I get from what you bring out in the HERALD, and I think the spirit of the word testifies to its truth. How much I have desired to see *how* the death of Jesus and his *resurrection*, was to bring eternal life to us. I think all the members of the *one body*, will see this. May the Spirit help to establish us in the truth.

Much love to sister Barbour, will she write to me;—MRS. E. CHASE.

NOTICE!

As the paper is nearly two weeks late, it is due, that we give the reason for the delay. We have been moving, fitting up a chapel for regular meetings. Heretofore, whenever we have held meetings in Rochester, in hired hall, they have been attended with considerable expense; so much so that we could have them only at long intervals.

We have now leased a large hall, it was once a Presbyterian church, but has since been used for a manufactory, until the floor was saturated with machine oil, and the walls and ceiling much disfigured; though the outside is brick, and has a fine appearance.

Three weeks hard work, with water, potash, paint, paper, etc. has transformed it into a handsome chapel. As it was larger than we are likely to require, for meeting purposes, we have partitioned off from one end, our living room, and a place to work on the paper. The locality is very central, and the surroundings all that could be desired; the chapel part, as it now is, is fifty two, by forty one feet, and comfortably seated; and the rent of chapel, living rooms, and office, is, for this year, only three dollars a week.

We call it "THE CHURCH OF THE STRANGERS." Have held meetings for the last two sundays, with a good, and apparently increasing interest. The means for fitting it up, seating etc. like the widow's cruise of oil, though almost at the bottom, have been supplied *just when it was wanted.*

Several friends have kindly joined with wife and self, in the labour; so that little has been expended in that direction. And after doing all that we *can* do, we can trust God to supply all needful assistance. We cannot but believe that He is pleased with the undertaking, and will bless the *Church of the Strangers*, in Rochester; and make it a means for disseminating PRESENT TRUTH.

The June number may also be a little behind time, as, in order to save expense, we are compelled to set our own type, and do all the rest of the work connected with the paper, *excepting* the presswork; and find it very difficult to recover any lost time. But, as in years past, God has given strength to accomplish all that seemed to be required of us, we can trust him for the future.

Q,—There are many people who believe, that by far the greater part of the human race will be eternally lost; and if any one expresses a doubt of it, they cite them to Matt. 7: 14, where the Lord asserts that but few find the narrow way that leads to life. It seems impossible for me to believe that it teaches any such thing, since Christ "tasted death, for every man, Please state how you answer it. J. Glover.

A,—There are many texts which have a local application; thus, some Scriptures belong to the Jewish age, and if applied to the gospel age would not be true, and the reverse. So it is with the gospel age, and the millennial age. Justification by works, "do and live, was true in the Jewish age; but is not true in the gospel age, since, "it is no longer of works, but of faith." Christ came preaching the gospel; and strait and narrow is the way, during the gospel age, is true. It is the bride, or wife of the second Adam, who is now being chosen; no others *can* come. All were on the road to death, and only these few, are as yet turned from that road; hence, many still travel that road. In the millennial age, "all the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations, shall come and worship before thee." Surely *that* will not be a narrow way which few can find. Here the water of life is compared to a "well;" there, to a "river." Here none can come, except the Father, who works by his Spirit, draw him; there, the Spirit, and the Bride say, Come; and take of the water of life freely. I cannot conceive of any one being so blind as to be unable to see these glorious truths, when pointed out to them, *if they want to see them.*

OUR FAITH.

The following is a synopsis of what we believe and teach:—

"GOD IS LOVE," and infinitely wise: and all Scripture *must* be explained on that basis: therefore, his every act towards mankind is for their best good. His chastisement is for the good of those chastised.

In human government, this is not always so, because of our imperfections, the best interests of the criminal must often give way to the good of society; but under the control of infinite wisdom, this imperfection does not exist; every judgment of God, either here or hereafter, is the best for the party thus judged:—no other view can reconcile infinite wisdom, with infinite love.

This self-evident proposition forbids eternal, hopeless, conscious misery. That there are texts, which seem to teach such a fate for a large part of the race, we admit; but this idea has come from a misconception of language. Human language, at the best, is an imperfect vehicle of thought; words change in their meaning, (see *prevent*, in 1 Thes. 4:15. for instance). *Forever*, when found in the Bible, has come to convey but the one idea which we attach to the word *eternity;* and almost all theologians accept this false idea unquestioned; indeed our translators have rendered many *different* words, *eternal, forever and ever*, etc. and which should have a very different meaning; a meaning governed entirely by circumstances: thus, a child asks for a toy, may I have this? may I have it *forever?* you answer yes, and yet that little *forever*, is but a moment, and the toy is gone. "Thou shalt pin his ear to the door-post, and he shall be thy servant *forever*," was another little brief forever, of God's own measuring. And yet the very next breath the same word may mean all that *we* mean by eternity. That little forever, under the Jewish law, and a thousand other such forevers, have forever passed away.

These, and other features of variableness inseparable from human language, must be recognized, or we cannot unvail the mysteries of God's word; and more especially as it is *designedly* hid from "the natural man."

There are also certain principles laid down by the Lord, which must be recognized, especially the one found in Rom. 4: 17, and which obtains all through the Bible, viz. that "God speaks of things that be not, as though they were." That is, a thing begun, or one that is to be, is spoken of in the Bible as if it were already complete. This is a dificult task for some; when the Bible declares, "*now* are we sons of God," they can not believe that it is only a work in *process*.

A man is not a son, in the full sense, until he is born; and he is not a son of God, in this higher sense, until he is "born again." Christ is the second Adam, and therefore the head, or first of this *new* order of sons. Hence, none ever preceded him, any more than did some of the race of the first Adam, precede *him*. Abraham, and Job, and David were good men, and believed in Christ, but they were not born again. "Christ was the firstborn," of the new creation. And he was so born, when he rose from the dead and was "made a quickening Spirit." We most fully believe in the divinity of Christ; but as the second *Adam*, he was born on the morning of his resurrection. "The firstborn from the dead." That is, he was the first of those who have borne the image of the first Adam, to attain to the image of God; and therefore the first perfect, or complete man.

That which is born of God, is in the image of God; hence Christ "is the express image of his Father's person," the "image of the invisible God." And when we who now "bear the image of the earthy," shall "awake in his likeness," "we also shall bear the image of the heavenly." *This* is being born of God; *this* is the end of what was only *begun* in Eden, when it was said, "Let us make man in our image, and after our likeness." And all that speaks of man as being in the image of God, *now*, or sons of God. *now;* or as being immortal *now*, is merely speaking of things *in process*, as if they were already. And all our differences come from the fact, "that we now see in part, and know in part. But when that which is perfect, is come —it has not yet come—that which is in part will be done away."

These two stages in the creation of man, necessitate two Adams, and two births; and the first, or natural, is a type or figure of the second, or spiritual:— "that which is spiritual is not first, but that which is natural; and afterward that which is spiritual," 1 Cor. 15: 46. But to be able to *discern* between the letter, and the spirit, is a gift, which belongs only to the household of faith.

In the Scriptures, every part, we believe, there is the letter and the spirit: the one is what it *says*, the other, what it *means;* the

former kills; the latter giveth life. When Christ said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" they were not to eat his *natural* flesh, or drink his *natural* blood; and yet to obtain life, we must as truly partake of *him*, as does the natural man partake of the flesh and blood of the first Adam.

Those who believe that the *natural* flesh and blood life laid down by Jesus, was substituted for their forfeited life, and thus restores their right to life, or in any way *saves* them, are yet carnal, mere babes in Christ. The flesh and blood life *represents* the true; and as all were counted *dead*, in Christ's death, (2 Cor. 5: 14), so all who are ever counted as *living* again, must obtain that life *by eating* Christ; that is, having him "formed within," by partaking of his nature as the natural man partakes of the nature of the first Adam. God will raise the dead for the purpose of *giving them to Christ;* but they still remain "*the dead*," until they are made partakers of the second Adam.

The passover illustrates the natural and the spiritual; "Thou shalt kill the lamb, eat the flesh, and sprinkle the blood," meant just what it *says;* and it meant vastly more, it taught a truth deeper than the language contained. It pointed, not to the flesh-life of Jesus, as so many believe, but to what *we* eat and drink, viz. "that spiritual Rock." And *this* is the only life the second Adam imparts.

The Bible is letter and spirit, from Genesis to Revelation; but we are as yet only on the threshold of its vast storehouse of treasures, hidden in its spiritual treasury. Nor is its spiritual meaning left to wild conjecture; but is as rigidly defined, by the letter, as is the natural meaning. And is, like prophecy, to be understood only in its time and place.

All christians have some general idea of the spiritual meaning of the paschal lamb, the stones of the temple, etc. and why? because, for eighteen hundred years, or more, we have been eating his flesh and drinking his blood; and "the living stones," have been in course of preparation. We have understood that Christ was the second Adam, and some faint idea that the church was to be the "wife" of this "second man." But beyond this, little or nothing has been seen. What about this *wife* of the second Adam, and what purpose is she to subserve? are questions but little thought of; it is for us, enough if we can become "as chaste virgins, espoused to one husband: even to Christ," has been the position of the church. And, in the past, this has been the *true* position. But the time has come for the espoused virgin to make herself ready for the marriage. The passover has been eaten, and the "church of the firstborn," are soon to take shelter within the doors of the blood-sprinkled house; and the espoused virgin, to become "the married wife;" hence, the vail is being lifted, on another great step in the "plan of the ages."

Remember, it is only through the letter, we can discern the spirit; and that which is due to the church, is always unvailed; hence *if the marriage is about to be consummated*, the *spiritual*, of all those Scriptures pertaining to that part of the progressive plan, is now accessible.

ADAM

was the head, and was alone. A deep sleep came upon him; his side was opened, and his wife is formed. Was this peculiar mode of introducing the first pair, a mere whim, or a part of a matured plan? we accept the latter; and believe that through the natural, we can discern the spiritual. Look at Jesus of Nazareth; why is he called a second *Adam*? the "head," the firstborn? etc. why be the exact counterpart of Adam? He, to, was alone, (John 12: 24); he fell into a deep sleep, his side was opened, and *his* wife (Rev. 19: 7), is being made. Is this also an unpremeditated series of facts, or is it the true, of what the other was but a figure! Rom. 5: 14).

"Ye must be born again." "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." Whatever may be said of the soul, it is certain the *body* of the christian, has not been born of the Spirit, nor will it be, until, "sown a natural body, it is raised a spiritual body." And also, that, "We who have the first-fruits of the Spirit, even we, groan within ourselves; waiting for the adoption, to wit, the redemption of the body." Hence the *complete* salvation of even these, is not yet accomplished.

"Christ the firstfruits, afterward they that are Christ's, at his coming," is the order. Now what we believe, is that the plan of *re*generation, is a perfect *system*. And that the natural, on the plane of the flesh, was arranged of God, as a pattern, "or figure, of that which was to come." No one, it seems to me, can believe that the order in the creation of Adam and his wife, so exact

ly parallel to that of the second Adam, and his wife, could be entirely accidental, and without design; especially when the apostle affirms that the one *is* a *figure* of the other. But the figure does not stop with Adam, his sleep, his opened side; and the creation of his wife. Dominion was given, and the generation of the whole human family was to follow;—she was to be, "the mother of all living." And precisely the same is affirmed, of the bride, the Lamb's wife, "which *is the mother of us all*, (Gal. 4: 26). Jerusalem on the natural plane, as a body, is said to be a wife, (Isa.54: 6); and mother (verse 13), of those who constitute that one body, and is to have other daughters, (Ezek. 16: 61).

Is this not beautiful, if true? Now see; "the natural first, and afterwards the spiritual," is the order of the great plan. The spiritual, of course, is almost infinitely higher than the natural, Who can realize the wondrous glory of the opening scenes which follow the judgment of the harlot, and the marriage of the chaste wife, as introduced in Rev. 19;—And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

The natural was permitted to continue four thousand years before the new, or second stage of man's development began. The law was for the *natural* man; while, to those who are led by the Spirit "there is no law." At the first advent, the natural man had been developed to the full stature; the law had been the schoolmaster and had done all that it could do. Then, "God sent forth his Son," etc. (Gal. 4: 4). And then, the second Adam having been sent, the gospel age was required for the development of the new, or spiritual wife; *after* which, the glorious work of the *re*generation of the world, is to follow; "all the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before thee," (Ps. 22: 27).

Again I ask, is it not beautiful, if true? That the church has not sooner recognized her exact position, in the 'plan of the ages,' is not to be wondered at; that the wife, the spiritual Eve, should not fully comprehend the glory and usefulness of her queenly condition, until her maturity, is not strange.

A gradual unfolding, is written on God's work, through all the ages; dispensational steps, each rising higher than its predecessor. As the thunders of Sinai with its law, written and graven on stone, cast a lurid light on a world of dark idolatrous worship, and the gospel power of the Pentecostal Spirit rose out of the labyrinths of the law, so the millennial age will flash its bright beams on us, with a glory vastly beyond that of the present age.

That the plan of regeneration, or new creation, which began with the second Adam, and is being followed up during this age in the development of the "espoused virgin," is only the *beginning* of the great plan, is evident from many Scriptures; the fact that Christ "gave himself a ransom for all, to be testified in *due time*, (1 Tim. 2: 6), being not the least, among such evidence. But it is to be accomplished by a prearranged plan; as surely as has been the natural development of the race:—first, the Adam, then the wife, who, in *due time*, becomes, "the mother." (see Gen. 3: 20; and Gal. 4: 26).

As "Adam was a "figure of him that was to come," so Isaac was a figure, or type of Christ; and here, with Abraham and his seed, additional details of the plan, as it is to be with the true seed, are prefigured.

As Christ is the only begotten of the Father, so Isaac is called, "the only son," (Gen. 22: 2). Like the Father, so Abraham offers his son a sacrifice. And because Christ was to be subject to death for three days, so was Isaac, during that "three days journey," to the mount. And that no part of the figure should be wanting, "Abraham took the wood for the burnt offering, and laid it on his son Isaac." Thus we see how accurate the arrangement between type and antitype; and how much confidence we can place in those as yet unfulfilled.

As Isaac is a type of Christ, the peculiar manner of obtaining his bride, is exceedingly instructive. In this marriage of the typical seed, four principal personages are made to appear; the father, the son, the agent, and the wife. Abraham represents, in this allegory, God, the Father of the "seed;" Isaac represents Christ, Eliezer, the faithful agent, "the ruler over all his house," represents the faithful agent, the Holy Spirit, sent to the elect bride of Christ. And Rebekah, represents that bride.

Are we mistaken? The promise was, "to thy seed, which is Christ." And, in the

type, Abraham was the *father* of that seed. Is not the gospel church the espoused wife? and the Holy Spirit, the agent, from the Father and the Son, to take, from among the Gentiles, a people for his name? Then are we not as certain that this is a type, as that the sacrifice, the bearing of the wood, on which Isaas was to suffer, was a type?

Isaac marries a kinswoman. (Gen. 24: 4); and yet a Syrian Gentile. Christ partook of flesh and blood, and then broke down the partition wall, that the Gentiles might be fellow heirs; and thus be exalted to the family of his Father. (Read the whole of Gen. 24:).

When the Spirit was sent, it found the church in earnest prayer, "with one accord, in one place," drawing that water which springeth up into everlasting life. Thus it was, in the type, Abraham's servant met Rebekah; "she went down to the well and filled her pitcher and came up," (verse 17).

"And it came to pass that the man took a golden earring of half a shekel weight, and bracelets for her hands, of ten shekels weight," and gave then to Rebekah. And "the damsel ran and told them of her mother's house these things." One can imagine the wild joy of that country maiden, leading a simple shepherd life, at these more than princly gifts. No wonder she *ran* to tell the wonderful story. But what were these rich gifts from the stores of Abraham, in comparison with the antitype, in "the earnest of the inheritance," bestowed on the virgin church, at their first interview with what Eliezer was but a figure? And how much more reason had those poor fishermen to be wild with joy, than had Rebekah in the type. "And it came to pass that when Laban saw the earrings, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man, and, behold he stood by the camels at the well, and he said, Come in, thou blessed of the Lord."

Eliezer tarried only till the morning; and when the preliminaries for securing the bride elect were complete, again he brought forth, from the stores of Abraham, "jewels of silver, and jewels of gold, and raiment," and gave them to Rebekah: even as the bride of Christ is to be adorned: "and to her it was given that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints, (Rev 19: 8). But this faithful servant "gave also to her mother and to her brother, precious things," (verse 53). And so, the apostle teaches, in Rom. 8: "that not only we who have the firstfruits of the Spirit, and who wait for the redemption of our body, but the creature also, who are wating for the manifestation of these sons, even *they*, are not forgotten in this joyous espousal. For the creature itself shall (eventually) be delivered from the bondage of corruption.

"And Eliezer and the *men that were with him*, tarried all night, and in the morning they took Rebekah, and went their way."

The night is far spent, the day is at hand, and soon the antitypical Rebekah will be "caught away to meet the Lord. Even now, the attending servants, ("are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation,") are, according to the light shining on the prophetic measurements, preparing for the departure. And as Isaac met Rebekah in the open field, (verse 64), so Christ meets *his* bride, in the open field of heaven.

"And they blessed Rebekah and said to her, thou art our sister; be thou the mother of thousands of millions." And the antitypical Rebekah is to be the mother of redeemed millions; "In thy seed shall all the nations of the earth be blessed."

It will be noticed that Rebekah had no part in her election; "The thing proceeded from the Lord." Hers was passive acquiescence; "And they called Rebekah, and said, Wilt thou go with this man? and she said, I will go." Here, it is the Spirit alone that knocks at our heart, and invites us to become the espoused of Christ. But after the marriage, the well of water, becomes "the river of the water of life, and the Spirit and the bride, say, Come."

BRIDEGROOM OF THE CHURCH

By the Rev. L. C. Baker.

We shall fail to understand the plan of God in redemption, until we learn the distinction between the church, and the rest of mankind. This appears in the name, "ecclesia;" also in the titles, "Church of the firstborn," "Firstfruits of his creatures," (James 1: 18). The church is a selected body, called out for a special purpose, made one in Christ. And so intimately is she to be associated with him in the unfolding economy of his grace and power, that she is called his bride. She is now "espoused" to

him; and her *marriage* will be consummated when she shall be glorified with him.

Such is the union between Christ and his church, that he does not enter upon the inheritance of the earth, until she is made ready to share it with him. She is now companion with him in his kingdom and patience. But she cannot be fitted for her high destiny, until she is assimilated to him in her glorified body; hence, she must be raised from the dead. The first, therefore, of that series of events, connected with the Lord's coming, is, receiving his church unto himself. And this is "that blessed hope" for which we are waiting.

The coming, for his saints, will not be heralded by the fearful judgments to come on the world, to clear his way for the kingdom, but will be secret, and known only to his chosen. We are warned "to watch and pray always, that we may be accounted worthy to escape all those things that are coming on the earth, and to stand before the Son of man." It is sometimes asked, how can such a great event as the first resurrection take place without producing such terror and agitation as to check the whole current of the world's affairs?

This leads us to observe one or two important principles bearing upon the interpretation of these prophetic scenes. In the first place we are not to conclude that the great events connected with Christ's coming will be as abrupt and simultaneous as the prophetic picture seems to require. All interpreters admit the principle of *perspective* in prophecy. Upon the same plane, as upon the canvas in a picture, related events are often grouped which may be remote in time and place. For instance, in Matt. 24, the Lord blends in one such picture, the destruction of Jerusalem and the end of the world. So in John 5, he first speaks of an "hour," in which dead souls are quickened into life, through the hearing of *his* voice. This "hour," or season is confessedly an administration of long continuance. He also speaks of a coming "hour," in which all who are in their graves shall come forth. The analogy of the first "hour" would lead us to expect that this resurrection is to be a long continued administration, and other passages which speak of eclecticism, and order in the resurrection require this. And yet at first sight, we might conclude that the resurrection of all the dead was to be a simultaneous event. The prophetic pictures of coming judgment, of the regenesis of the earth, as in Peter 3, must all be interpreted in this way.

A second principle is, the events of the sublimest character may transpire in the sphere of heavenly things, and remain unobserved by those living only in the earthly sphere. When the 47th Ps. sings "God is gone up with a shout, the Lord with the sound of a trumpet," a prophecy probably of *Christ's* ascension, we are not to understand that the shout, and the trumpet blast were audable to human ears. So we read that the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, we do not understand that this shout of victory, in the rescue of the bodies of his saints, nor the trump that heralds their deliverance, will be heard by the gross ears of men.

The first in the series of events connected with the Lord's coming, is his coming for his bride. This is the firstfruit's company of his redeemed, the royal priesthood of the future, who shall ascend and descend upon the golden ladder which shall one day unite earth to heaven, and who shall take part with him in those administrations of judgment and mercy by which the earth shall be made ready for that glad day.

And, finally, lest any should say that so strange an event surpasses belief, let me remind such an one that it imposes no greater tax upon faith, than does the belief that God raised Jesus from the dead. No one who doubts this is a christian. The whole divine scheme stands or falls with this announcement, "God hath raised Jesus from the dead." If we believe this, we must accept it as the pledge of our resurrection. What God has done, he can do; and this is the precious meaning of this great fact to us, "Christ the firstfruits, afterward they that are Christ's, at his coming."

If we will but heartily admit certain principles taught in Scripture, it will help greatly to clear up many of the dificulties with which this subject is attended These are,

1. God means to lift mankind and the earth into a higher region of life, above the curse of sin and death.

2. This grand purpose is unfolded in progressive stages.

3. Jesus is the one elect MAN of the race anointed to effect this deliverance.

4. A chosen company, the church, is being gathered out of all nations to share with Christ, in his eternal life and dignities.

5. The church cannot be fitted for this

place and office, until "'the redemption of our body.'"

6. The resurrection of the saints is associated with the coming of Christ. So that if we believe he rose from the dead, Prince of life and heir of the world; and that all things must be subdued to his will, we shall see how this redeeming work requires, as its next stage, such a triumph over the realm of death as the resurrection or transfiguration of his saints into the likeness of his own glorious body, at his coming.

Prophetic Times.

THE COMING TROUBLE

By S. White Paine.

The careful student of prophecy cannot fail to be impressed with the oft repeated asseverations of the Bible respecting the time of trouble which is to characterize the opening of the "day of the Lord," or the millennial age. This subject has heretofore been so fully discussed in The Herald, that I do not propose to dwell upon it at length but simply call attention to the immunities God has been pleased to provide for His chosen in that day. Whatever may then be the divine visitations upon the wicked, angry nations, a blessed exemption from evil is graciously promised to those who hear God's warning voice and put their trust in Him.

While the Christian church has for centuries been wont to lay an almost indiscriminate claim to Scripture promises, and pray for their fulfilment in the present tense, yet many of her most spiritually minded, and best thinkers, have recently come to see that in God's order, *promise* as well as *prophecy* has its "due time" of accomplishment. That time may or may not be during the gospel dispensation; a thing to be determined by the nature of the promise and the circumstances of the case. For example; we may offer the prayer "Give us this day our daily bread," with a reasonable expectation that it will be answered, provided our faith and *works* are properly balanced. But when it is said, "The meek shall inherit the earth," we cannot pray with any hope of its accomplishment this side the millennial age. So of the wonderful promises contained in the 91st psalm; and others akin to them. No one will claim that they have yet had their fulfilment, which we think can only transpire during the opening scenes of the great day of the Lord. "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me," may have a partial, inchoate fulfilment in the present order of things, but in the main has reference, doubtless, to the coming time of trouble which is so largely the burden of the prophetic Scriptures.

"Oh how great is thy goodness, which thou hast *laid up* for them that fear thee; . . . Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues." (Ps. 31: 19, 20.) For the day of the Lord cometh; it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness: . . . great and very terrible, and who can abide it?" (Joel 2). By the same Spirit of prophecy Zephaniah also breaks forth; "The great day of the Lord is near, and hasteth greatly; . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness; . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." The 26 chapter of Isaiah opening with the same striking though familiar phraseology, "In that day;" goes on to announce in verse 19, "Thy dead men shall live, together with my dead body shall they arise." And this being synchronous with the resurrection of Danial 12: 2. and the time of trouble such as never was since there was a nation; the prophet Isaiah proceeds in verse 20, to comfort God's chosen ones with the assurance that for them is prepared a place of safety. "Come, my people, hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood and shall no more cover her slain." But, "though a thousand shall fall at thy side." O trusting, waiting child of God! "And ten thousand at thy right hand; it shall not come nigh thee. Only with thine eyes shall thou behold and see the reward of the wicked." (Ps. 91: 7–9.) That the remarkable protection here brought to view is prior to translation seems evident from the grammatical construction of the entire chapter, and especially from the promise, "He shall give his angels charge over thee to keep thee in all thy ways;" a thing out of character beyond the vail.

Intimately connected with this subject is

another thought which I wish to suggest merely, without elaboration. It is this; whether the verification of Psalm 107: 41, "Yet setteth he the poor on high from affliction, and maketh him families like a flock," synchronizes with the promises of similar import already quoted, or, whether its fulfilment is to be *beyond* translation? Its last clause would seem to imply the latter, inasmuch as re-generation belongs there. The phrase, "maketh him families like a flock," may find its solution, perhaps, in the parable of the pounds. (Luke 19: 13.) where the Lord of the servants to whom trusts were committed, rewarded them with the honor of ruling over five or ten cities according as they had improved their several opportunities. But though its complete fulfilment may be beyond translation, it seems entirely consonant with the divine plan that even here, while occupying a position "as it were upon a sea of glass," the poor are set on high from affliction. Blessed exaltation! God enable us to attain it!

DOCTRINE OF JUSTIFICATION.

The *struggle of the reformers*, and scores of leading minds down to the present century, counting such names as La Placette, Toellner, Eberhard, Tteinbart; Knapp Kant &c. &c. *to solve this problem* are both interesting and amusing. These, and other men of deep research and piety, have struggled hard against the doctrine of substitution; have aimed such deadly blows that for the moment it seemed demolished; but it would revive; like the beast of Rev. 13, "though wounded unto death," its deadly wound would heal. Of course those who opposed the doctrine had to contend against great odds; the established order of the dark ages of the papal church, and the orthodoxy of protestantism. And although they reasoned both in, and outside of Scripture, with a cutting power that seemed to draw its very life-blood, the doctrine of substitution *could not be overthrown.* And now, in the nineteenth century, it is almost unquestioned.

They failed to see the secret of its power, and were arguing from false premises. If man as he came from the hand of God in Eden, was complete, in the image of God, and in full possession of immortality, then the doctrine of substitution *must* be true; no other conclusion could be reached; since none but Christ ever kept the law that was "ordained to life."

With such a premise, and they all started with the above assumption, it was impossible to overthrow that doctrine, which we claim is the very foundation of the Roman church; and without which that "mystery of iniquity," could never have existed. Not that it originated with them, but it is an error which forms the very foundation of their superstructure.

With the truth in relation to the two stages in the development of man, as a starting point, and these vexed theological questions clear up like mist before the sun.

All these laws, and sin, and penalties relate to the natural man, the first Adam and his race: "He that is born of God, can not sin," therefore, to the one who is in Christ, and walks not after the flesh, there is no law. Hence, no need of forgiveness, reconciliation, or substitution. Those who think the natural man is to be *saved*, certainly need a substitute to take the penalty of death pronounced on *him*. But the Scriptures teach that the natural man must perish; he must receive the penalty for his deeds, he must die; he is already dead in the eyes of the law, *counted* dead; and we who have the firstfruits of the Spirit, are gradually putting off the "old man and his deeds," and putting on the new man: and the sooner he is crucified the better. But it is a process, a work of *regeneration*; and requires all the time between begetting, by the Spirit, and the birth, or full entrance into life. In the mean time we "groan within ourselves, waiting for" etc. And why groan? because "we must all receive in body," etc. "Dying thou shalt surely die;" and it is a painful process. No substitute, and no relaxing of the justice of God, will ever save the "*old Adam*" from *DEATH.*

The natural man being *irrevocably* condemned to death, Christ took part of the same and became flesh, for the suffering of death; knowing that he could keep the law, triumph over death, and become "the firstborn from the dead," and therefore the head of the new order of beings. And this was all prearranged in the beginning, to let the natural man perish in his weakness, that no flesh should be justified before God, either through a *substitute*, or in any other way. But the new man that is being formed within, us, "who have the firstfruits of the Spirit, cannot sin, for his (God's) seed remaineth in him."

Because the law demands, first, the chastisement, and then the death of the natural

man, (as did the law under which Jesus died, "and when he had scourged Jesus, he delivered him to be crucified), (Matt. 27: 26), does not remove the inducement to do right; but rather the contrary, since "we must all appear before the judgment seat of Christ," etc.

To give up the "old man," as a total wreck, and be born again, is our only chance. Let the old Adam expiate the full penalty of God's holy law; he is doomed, with no possibility of escape, "away with him! crucify him, crucify him, give him no Barabbas, much less an innocent substitute; let him die, even as HE died who came to suffer *in all points* as he suffers. And now holy Father, thy chastening rod shall be joyfully accepted, until the body of death is exterminated, and we are "clothed upon with our house from heaven."

Nothing is more clear than the distinction the apostle makes between the "old man," and the "new man;" and one who believes in the *spiritual* man, must see that in the regeneration, the old man and his deeds are destroyed. The old, or natural man *must* die; the new, or spiritual man *cannot* die. Q,—For which was Christ the substitute?

FALSE VIEW OF SIN.

When man sinned, he obtained the faculty of discernment between good and evil, "And the Lord God said, The man has become as one of us, to know good and evil." This dearly bought faculty is man's birthright, it is what distinguishes him from the lower orders of animal life; and theology which tends to crush reason, is a false theology.

Nothing is more clearly taught by the Saviour, than is the gradation of sin, some are small, and others great; some deserve, and will receive but "few stripes," and others "many." False theology teaches that the least sin against God deserves infinite and eternal punishment. Thus leaving no room for "a just recompense of reward," or, "rewarding every man according to his works." They weigh every thing in one balance, and by one weight. He who knew his Lord's will, and he who knew it not, are all alike (by them) sent to eternal death.. And even though the flames were a little hotter at first, for one, than for the other; as the sinner in hell continues to grow worse, and the flames to grow hotter, in a few myriads of the vast cycles of ages, the little difference would dwindle to comparative insignificance.

I have a friend, who has a large heart, the poor never leave his door empty-handed, indeed, he is a model man, as the world goes, but not a christian. He had a son and two daughters; well brought up, and loved and honored their parents, and while at home, knew of no better or more loving instructors than their own father and mother. I was at their house at the death of their eldest daughter; a girl of rare attainments, and large heart; always ready to do an act of mercy, and could weep for sorrows she could not relieve. But she knew nothing of Christ, her parents had rebelled against the theology of eternal torment inflicted by an allwise and loving Father; and had kept their children from these influences, from principle. Hence, Ella, a girl of seventeen, knew nothing of the way of life. Now a theology that sends that girl from her bed of suffering and death; and the arms of loving friends, to the crackling flames; to be kept eternally burning by an angry God, is a theology of "the beast that ascendeth out of the bottomless pit; a "*mark* of the beast" over which some of our readers have yet to get the victory.

There is but one sin which is unto death; all others have an estimate in God's scales; and by few, or many stripes, can receive a just recompense of reward. Every good deed also, has its estimate; giving a cup of water to a disciple of Christ, will be rewarded; and so *men of the world* can make to themselves friends of the mammon of unrighteousness, that will tell on their future. It is during the judgment, the punishment or chastisement is inflicted, "for we must all appear before the judgment seat of Christ that every one may receive the things in body, according to that he hath done, whether it be good or bad;" the exceptions being those sins for which we condemn ourselves, (1 Cor. 11: 32).

Now as the church are having *their* judgment, in this age, and are *chastised* of the Lord, for all our sins for which we do not judge ourselves, it follows that we have a criterion by which to estimate the degree of punishment which in God's estimation, is, a "just recompense." If he declares that *we all* must receive in our *body*, according to that we have done, and he chastises us according to the statement in the above Scripture, it is just as dishonoring to his word, to assume that *in the cases in which*

we are thus chastened of the Lord, the punishment is *less* than the case demands; as it would be to assume that it was *more* than it ought to be.

The difference between the church and the world is, we are chastised for only a part of our sins; being called to a high calling, that of *judging the world*, we are permitted to judge ourselves, and to that extent, escape, by forgiveness. Our suffering for the truth's sake, is not a part of our chastisement, *that* is filling up what is behind of the sufferings of Christ, and we should count it all joy. But suffering for evil doing, is just what we now receive, with the afore named exceptions, and receive to the exact extent our evil deeds *deserve*; else the New Testament teaching is strangly mixed.

There is yet another, and third kind of suffering, and which we share in common with the world, which must be recognised. viz. the penalty of broken *physical* laws.

The suffering of the christian is three-fold, first, he suffers the ills of humanity; second, if he lives Godly, he must suffer; third, he is chastised of the Lord.

It may be impossible for us to distiguish between these various chastisements, those due the natural man, for breaking natural laws, and those received for trespass against spiritual laws, which the *world* do not receive: but they are certain, for "if ye receive not chastisement (for sins for which you do not condemn yourselves), then are ye bastards, and not sons." But as the punishment against both physical and spiritual law, is to be received "in the body," it is difficult to distinguish. We are living two lives; one in fact, though legally dead, and the other by faith. And so long as the old life endures the old man will sin, and chastisement continue. But the new man, that is being formed within, cannot sin; it is this that is being born of God, and "he that is born of God, cannot sin." And the life I now live I live by faith of the Son of God; hence, it is no more *I* that do it, but sin that dwelleth in me.

God *created* the natural man; but the spiritual man (when finished), is *born* of God, and is therefore divine. The human, cannot keep the law of God, because of the weakness of the flesh; therefore no man liveth and sinneth not. But the divine, or that which is *born* of God, cannot sin. So I find a law in my members, that when I would do good, evil is present with me.

The idea that the apostle is describing one under conviction, in chap. 7, and the sanctified christian, in chap. 8, is quite a mistake; we do *not* get rid of this body of death, till mortality is swallowed up of life.

QUESTIONS AND ANSWERS.

Bro. Barbour, I am somewhat puzzled; the Scriptures affirm that "the *Father* raiseth up the dead and quickeneth them, and yet Christ says, "I am he that liveth and was dead; and, behold, I am alive forevermore, Amen: and have the keys of hell and death." Will he not use that key?

A,—There are two kinds of life, and two kinds of death, "Let the dead bury their dead,' (Matt. 8: 22). To which kind of death, the natural or the spiritual, does Rev. 1: 18, refer, will answer the above.

The very frame-work of our whole position, in what we understand to be *present truth*, rests on the broad principle of, first the natural, and after that the spiritual; and why some of our brethren are so slow in following up this grand division of the two orders of creation, can only be answered by the fact that the victory over the carnal nature is not yet complete. "The natural man discerneth not the things of the Spirit, for they are spiritually discerned;" and having a degree of the fruits of the flesh, just to that degree will he fail to discern the spiritual.

Jesus did not lay down his flesh-life, nor did he take it again; the Jews "denied the Holy One and the just, and desired a murderer, and *killed* the Prince of life; whom God hath raised from the dead," (Acts 3: 15). The life he had power to lay down, and take again, was the life he laid aside when he became,—not put on, or assumed, but *became*— flesh. He took on him the likeness of sinful flesh, for the suffering of death, even the death of the cross. And God so loved the world that he gave his only begotten, to pass through all this, in order that he might become a *second* Adam; and so fulfil all righteousness. That is, all things written in the law of Moses, and in the prophets, and in the Psalms, concerning himself. Christ did not become a second *Adam* until he became "the *firstborn*, from the dead. And as an *Adam*, or head of a race, his work is pure and unmixed; he imparts his own nature, and the kind of life that is in himself, and *not* the first Adam's nature, nor the flesh life. Christ "was made a quickening Spirit;" hence he gives only *spiritual* life. Adam being of the earth,

earthy; gave only the natural life. This is God's order; and He works through his son by creation, (Luke 3: 38), and also through his only begotten Son.

The flesh-life was forfeited: and when Christ laid aside that which he had with the Father before the world was, and took our nature, he took on a condition of death, and became subject to death. Hence, in a two fold sense, he could say, "I am he that liveth and was dead; and behold I am alive forevermore." He was with the Father, he laid down *that* life, and no man took it from him: he was made flesh, the Jews killed him, God raised him from the dead, and did not suffer his flesh to see corruption; after which he entered into his glory: i e. took again his spiritual life, the glory he had before the world was.

Man failed of winning life for himself, and is counted dead; the second Adam, and he alone, has the key to unlock this condition, and remove man into the condition of life. And this key is, "the washing of *regeneration*," that is, the putting off of the old man, and putting on the New Man; which process is complete, only when we awake in his likeness. Hence we answer, Yes, he will use that key, "for as in Adam all die, even so in Christ shall all be made alive," but in the order in which the Father, who raiseth up the dead, physically dead, shall give them to him.

Q,—If Christ kept the law, and made it honorable, does he not by that means, satisfy its demands, and so release the sinner from its penalties?

A, Keeping the law, which was ordained to life, could give life only to those who kept it:—though a man do all that is commanded, he is still an unprofitable servant; that is, there is no excess of goodness which he would have the right to transfer to another. This declaration of our Lord, is of itself a death blow to the doctrine of substitution.

Christ, by keeping "*all that was commanded*, could only have won life for himself. He *fulfilled* the law, but that is quite a different thing. If the Jews had kept the passover, in its full and spiritual meaning, that would not have fulfilled it. The *fulfilment* is accomplished by carrying out that to which it points, viz. *the plan* of redemption, through a second birth, to a second and higher life. Keeping, or breaking the law does not touch the question of its fulfilment; it merely determines the death, or the right to life of those who are under it. And because of the weakness of the flesh, it was "unto death;"—"without the law, I was alive, but when the law came, sin revived, and I died." How then shall I be made alive? not how shall the natural man who has fallen asleep, or died the Adamic death, be raised to the same condition of condemnation again,—God raiseth up the dead and they come forth to judgment or trial, but under the same condemnation in which they now are— but how shall I "pass from death unto life"? By being born again, I answer, born of the *second* Adam; and if "any man be in Christ, he is a new creature," he enters a new life, the old being forfeited to the law, which was unto death.

How it is that some of our brethren get these things so mixed, and have the second Adam giving the flesh life that belongs to the first Adam, surprises me. If they should claim, which they do not, that Christ and the Father are one, so that the Son is in very deed the Father, still, as the "second *man* Adam," Christ only imparts the kind of life belonging to the second man. And how they can fail to see that the law, designed exclusively for the natural man, is unto death, and has *accomplished* its work, that its penalty is executed, that he is now dead, that when he comes forth to judgment, he has yet to pass from death unto life, that Christ does not raise the natural man above the penalty of the law, by himself suffering that penalty, that his work is not to reverse God's judgment on the natural man, that his keeping the law does not, and could not satisfy its demands on the sinner; and that the death of Christ was not, in any sense, designed to satisfy the justice of God, but was purely a matter of love; that the plan of salvation is based on a second Adam, and a second birth, which plan, is indeed a fulfilment of the law, but differs widely from keeping, or satisfying its demands by the suffering of Christ, also surprises me. They did run well; God grant that they may still have power to rightly divide the word of truth.

Q,—If in being born of the Spirit, the natural body is lost, what does Rom. 8: 23, mean, "waiting for the adoption, to wit, the redemption of our body"?

A,—The natural body is not lost, but by creative power, it is changed to a spiritual body: "We shall not all sleep, but we *shall all* be changed, in a moment, in the twinkling of an eye, at the last trump." And a mortal body must *exist*, or it could not be

changed; hence, "He that raised up Christ from the dead, shall also quicken your *mortal* bodies." *Soma*, is the word in both of these texts; it is rendered *bodies*, in ver. 11, and *body*, in verse 23: and clearly refers to what has been dead, but is quickened, or, made alive. It amounts to this, He that raised up Christ from the dead, and did not suffer his *flesh* to see corruption, will *also* quicken your flesh; since the *mortal* body is flesh. And it is, "this mortal," that is to put on immortality, when "death is swallowed up in victory.

In the plan of redemption, there must be the natural, from which to develop the spiritual; and from the unquestionable statement that at the resurrection of the church, the mortal body is quickened, and by Him who raised Christ from the dead, we are compelled to believe that mortal life must exist, when, "this mortal shall put on immortality." Hence, the resurrection of the dead in Christ, involves two stages.

Q,—Does the resurrection of the mortal body require the revival of the identical particles which compose the body at death?

A,—The apostle teaches otherwise, "Thou sowest not that body that shall be." He illustrates by grain; the body returns to dust, passes away and enters into vegetable and animal organism, and ceases to exist as a human body. The same particles of matter never remain permanent; the carbon, hydrogen, oxygen, etc. which was my food yesterday, is part of my body to-day. Thus there is a continual flowing in, and flowing off, of the elements of which our bodies are composed, like the flowing of a river. The Genesee, flowing by our door, is Genesee river to-day, it was yesterday, and will be to-morrow; and yet not one drop of the same water may be there to-morrow. A continual change, is written on all earthly things; every atom of our mortal body is on the wing, it was the body of a beast, it is now *our* body, a few days hence, it will be a part of something else. And in this continual stream, the identical particles which happen to be ours at the moment of death, are no more fixed, or sacred, than any other particles of earth. Our mortal body, simply means an earthy, as distinct from a spiritual body. And the earthy, is quickened, before it is changed to the spiritual. And this change is the complete entrance into the second, or spiritual life; and hence, is the finishing, or end of *re*generation; even as the *first* birth is the finishing of generation.

Q,—If after the marriage of the church, the rest of the human family are to have a chance to be "born again," what does the following text mean? "He shall be revealed from heaven in flaming fire, taking vengance on them that know not God, and obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thes. 1: 9.

A,—Flaming fire, means judgments; and the apostle is speaking of the *troublers* of the church, (verse 7); those who have been brought in contact with, and therefore, sinned against the gospel light. If, said the Saviour, they had been blind, they had not had sinned. Where there is no law, that is, no light, there is no sin imputed. But these troublers of the church, those who persecute the saints, hurt Christ's little ones; it were better that a mill-stone were hung about their neck, and they were cast into the sea. These, are to be punished with *age*-lasting destruction, from the presence of the Lord. They will not live again until the end of the millennial age.

Q,—What are we to understand by "the false prophet," of Rev. 16, and 19? If the "beast," is papal Rome, the false prophet, cannot be Mohammedanism; as it has held no such relation to papacy.

A,—We have never accepted the view that it refers to the Mohammedan power, and for the reason the brother has given.

It is associated in chap. 16: 13, with the "dragon," and "beast." The dragon, we understand to be imperial Rome, that is the civil power; Hence, before the ecclesiastical element attained the ascendant, it was called "the dragon," as in chap. 12. The "beast," was that on which the woman sat, viz. the "peoples, and multitudes, and nations, and tongues." (Compare chap. 17: 1 3, 15); the *body* of the beast. While the false prophet, which has wrought miracles before the beast, is the ecclesiastical element.

These three are the *trinity* of Satan's kingdom, or the mystery of iniquity; that "great city that reigneth over the kings of the earth." But the great city is to be divided into three parts, (Rev. 16: 19); the monarchical, the republican, and the religious elements. And that trinue division is already foreshadowed; the Internationals, or peoples of all nations, being the beast, as it is to be, after the fall of *the present government of Rome;* which is the seventh, and therefore the last one of its heads. The

eighth phase of the empire being, not a head, but the beast, after its last *head* has fallen.

And in the division of Satan's kingdom, (see chap. 12: 9, and Mark 3: 26); the dragon element first goes down,—the kings of the earth and their armies—"I beheld, till the thrones were cast down;" (Dan. 7: 6); "All the kingdoms of the world, that are upon the face of the earth, shall be overthrown." After which, the beast, the *body* of the beast, as distinct from its heads, or governments, that is, and *peoples* of all nations,—the Internationals—, and the false prophet—the church element—are to be destroyed by the higher powers, the saints, who are to "execute the judgments written." These are "cast alive into the lake of fire," firey judgments; "All the earth shall be devoured with the fire of my jealousy; for then will I turn the people to a pure language, and they shall all call upon the name of the Lord, to serve him with one consent," (Zeph. 3: 9); and that will be the long foretold millennial age.

That "MYSTERY, *Babylon the great*," who has made the nations "*drunken* with her wine," is the "false prophet that has wrought miracles" before the Roman beast, there can be no question; and that this triune division of the fourth empire, "that great city," is foreshadowed in the monarchical, republican, and religious elements in Europe, is apparent to all.

Q,—Are we now on "the sea of glass"?

A,—"I saw as it were a sea of glass mingled with fire; and them that had gotten the victory," etc. (Rev. 15: 2).

According to the prophetic measurements we are in the gathering time, and have yet until the autumn of 1881, before it will be complete. And the question is, have the living church, or any part of it, yet reached the condition of complete victory over *all* that is there represented?

This gathering, is certainly a work requiring time; and to be in process of being gathered; and to have already been gathered, are certainly different conditions.

First, we must inquire, what is it to get the victory referred to in that special prophecy? If it is merely sanctification, the sea of glass, represents a condition not peculiar to the chronological position of Rev. 15: nor to the *special* song there sung; but has been attained by every sanctified child of God since the gospel began. If, on the other hand, to get the victory over what is there named, and every thing is named, the beast, his image, his mark, and the number of his name; then it means the most perfect condition the gospel church, as the one body of Christ, is to attain prior to her glorification; and this last, is evidently the correct view.

Having the mark of the beast, means having its characteristics; getting the victory, means overcoming and eradicating those characteristics. The ecclesiactical element in the mystery of iniquity, certainly embraces some of its most marked characteristics.

I ask those, if there are such, who think they have attained to "the sea of glass," have you gotten the victory over all that is included in the final triumph of the church? An incorrect, or false faith, is a spot on the "clean and white linen." Is there yet one false dogma belonging to the beast, over which you have not gotten the victory? If so, think not that you are on the sea of glass. Is there one truth, *designed* for the gospel church, before her warfare is finished, you have yet to learn? then your song is imperfect, and your victory incomplete. Do you say this is asking too much; I answer NO! "All things that I have heard of my Father," (John 15: 15), is the measure of the theology of the completed church. How many precepts from the traditions of men; how many dogmas of the mystery of iniquity, think you, such a *finished* church should retain?

We are fast getting the victory over these false and imperfect views of "the only true God; and Jesus Christ whom he hath sent," and the bride is making herself ready; but who shall say how many more of these traditions are yet clinging to our garment? Victory is at the end of the race; and I know of none *among us*, who give any fruits to show that they have yet reached that enviable position.

Q,—Is the soul immortal?

A,—The *soul* means, the *life*, and is so rendered in more than fifty cases, in the New Testament: "Whosoever shall lose his life, shall find it;" and "what shall it profit a man if he gain the whole world, and lose his own *soul*," is the same word in the original. The *life* of mortal man is not immortal; but the life that is in the *second* Adam, *is* immortal life. We are to "seek for immortality,—eternal life." And those who become "children of the resurrection, (not the resurrection *of the dead*, but the resurrection *from the* dead, and which comes by the second Man), are equal to the angels;

neither can they die any more." *Their* soul will then be immortal. And every other man's soul *will* be immortal, if he finds the *psukee*, (life) that is in the Son of God; in other words, if he ever reaches maturity, or the final stage in the plan of his creation.

Q,—The question is asked, why not take up the national sunday school lessons, and explain them? Perhaps we may, at some time, but at present there is so much "meat for the household," that we have no room for the ordinary topics of those set lessons.

Q,— Do you think the present condition of Europe has any connection with Dan. 11?

A,—Dan. 11th is a chronological prophecy reaching from Cyrus to the great convulsions of Europe, at the close of the last century, under Napoleon; and has been clearly fulfilled, as we purpose to show, at some future time; while we are now in the midst of the opening events of chap. 12.

CORRESPONDENCE.

Vassalboro Me.

Dear brother Barbour, If ever the emotion of gratitude filled my heart to overflowing, it is that the household have a paper that can not be moved by tradition, or outside pressure, I have just been reading the article "Who will raise the dead"? in No. 3; and thought I would like to tell you of the joy my heart receives in the advancing light of truth. May grace and wisdom be given to answer questions, and correct false ideas. I have read that article the third time, and nothing gives me more happiness than to see the harmony of the Scriptures, and I have had so many difficulties removed by being shown the work of the Father, and the different order of work of the Son, the two kinds of death, and the two kinds of life, and that this *order*, must be recognized in rightly dividing, that the Scriptures are almost a new book to me.

The closing remarks of that article, led me to ask for divine help in writing to you. May the meekness so plainly seen in those remarks, and the gentle rebuke, from one so long in the way, and whom it has pleased God to make the humble instrument for bringing out *every one of these arguments*, and advanced position which has been taken at each phase of this movement, towards these younger brethren who are only recent *followers* of the truths searched out and advanced by you, affect others, as it did me.

I have no regrets, but rejoice to see the atonement discussed through the HERALD. I had long desired light on that subject, and this discussion has brought it out better than in any other way, and it spreads a table of rich food. I too, "am glad that the Saviour did not suffer *instead* of us," I *want* to partake of the suffering, that I may share the glory. I am glad he did not die *instead* of the flesh-man, the old Adam; I *want* him dead and buried *with* Christ, that I may live the new life. Many a time have my longings for this deep and more perfect knowledge of the *plan* of redemption, been answered by the assurance that, "what thou knowest not now, thou shalt know hereafter;" for "all things that I have heard of my Father, I have made known to you." And we should be sorry not to have our faith perfected in this gathering time, lest we be found with the Babylonish garment.

I fully believe in the light now shining in this "time of harvest;" and kindred subjects. Yours in the love of truth:

E. J. MARDEN.

REMARKS by the ED. We have received many letters since a new paper "under different *management*," has been proposed, of a somewhat similar import to the above; but had thought best not to publish *any* personal allusions. However, I have just received a polite invitation from Pittsburgh, Pa. to "*mention the terms of purchase or sale*," if I "*do not wish to resign my connection with the* HERALD"? A rather strange request from a young man who came into the views advocated by the HERALD, no longer ago than Nov. 1876, and made to one who established the HERALD, and advocated *all the advanced truths, and all the prophetic arguments*, as our young brother *is now preaching them*, long before he had the opportunity of listening to repeated courses of lectures by its editor, and *learning* these, (to *him*, as well as to others) beautiful truths. Perhaps it may be well to give, in brother Russell's own words, the reason for this hardly modest request; "While I still feel that you are *a brother in Christ*, (I am grateful for his charity), and still love you as such, while there are many pleasant memories of the past, (under the circumstances, I am not surprised at this), and giving you credit for all *honesty* in your views, (still charitable you see), which I claim for myself; the points of variance seem to me to be so important that full fellowship no longer obtains between you and I And I

therefore feel that our relationship should cease."

Brother Russell has a very large heart, I love him, and shall sorrow exceedingly to lose his confidence and fellowship. He expended considerable money in traveling and procuring halls for me to lecture, in the winter of '76&7, before he joined me in publishing the HERALD; which, instead of issuing monthly, I reduced to a quarterly for that year, to give time for other work. When we started on that lecturing tour, by his *request*, I sold my type, and other fixtures, and gave the money into the general fund, with the understanding that we would hire the work done at some printer's. When the next quarterly was due, we concluded to make it a semi-monthly, and brother R, furnished the money to re-purchase the type etc. After the first two papers, he deposited to our joint account, $660, 00, *since* which he has withdrawn, by direct draft, and otherwise, $615, 00, (two items of 150 and 50 dollars, estimated, and probably are too small) so that since the issues of the *first* month of *his* interest in the paper, he has $45, 00 invested. And there is now in this joint fund $45, 50, on hand.

Against this cash item, I have invested two years of hard work, I may almost say, day and night, for often myself and wife have worked till eleven or twelve o'clock, and *sometimes* till *one* o'clock at night. And now brother Russell, our dear young brother Russell, who has come into both the views, and a small interest in the paper, so recently, *demands* of me either to resign in his favor, or state what I will *give*, or *take*, as HE can no longer indorse me.

The paper, by setting the type, and doing almost all the work ourselves, and giving away *many* thousands of free copies, has for the last six or seven years, been *barely* self-supporting. For the *two* years in which brother R, has been interested, he has retained all he has collected for the HERALD, and told brother Paton to do the same, so that I have not received one cent of money collected by them, in all their lecturing tours during that period. In the two *estimated* items, the fifty dollars was for *his* receipts for the HERALD. It is possible that may be too much, but if he has *not* received that much, in his two years lecturing, I should suppose he would hardly think there was interest enough to demand an auxiliary paper. And if he *has* collected *much* more, he has certainly drawn out of the HERALD fund *more* than he put in. Now I know he intended to make up any deficiency, but as he has *changed* that intention, I make these statements in justice to myself, as I have no intention either to "*sell out*," or "*resign*."

Brother Russell further adds, "In case you (and friends) wish to purchase, I expect to start another paper."

Now in all justice to brother Russell, for, I believe his *heart* is right, (I return the compliment), I will say, he holds to the idea that the "burning of the tares," means havoc in the churches, during the gathering of the wheat; and quite naturally he is anxious to help on the fulfilment, and, you know, "charity begins at home.

We wish our brother all success, with his paper, so far as he has *truth* to present.

Do not misunderstand me. Personal feeling has no weight; my duty as a faithful teacher, imposes the task. I want our readers to know just the facts; then if they believe God has called Bro. Russell to steady the ark, they will act accordingly. But I want them to know that the proposed paper is designed, not as an auxiliary, but to oppose views now made prominent in the HERALD. This is no *new* phase; 5000 subscribers fell off in 1875, *because* of advancing truth.

WINONA, MINN.

Dear brother: I think we must all see that Christ's sufferings were that he might become head of a spiritual race not subject to death. But I cannot see that his death was necessary to raising man to the mortal life; the dead were raised in that way, before he died. Christ is the firstborn *from* death; and this was because he conquered sin and death, by his holy life. No other arm could save; none but the Son of God could keep the law, which was ordained to life; and he could do it in a way that could reach our case, only by partaking of our nature, and coming under death's dominion.

As the natural man was doomed, God's great love devised the plan of *re*-generation, or making them *anew*, and on a higher plane.

God did not send him a full-grown man, just to die, and pay the penalty of a broken law, but the Saviour came as a babe, and grew up from infancy to manhood, so that he might suffer in all points, *as we suffer*. He was a man of sorrows, and acquainted with grief; but the Bible does not say that he suffered any kind of suffering that flesh is not heir to. He laid in the tomb, but it could not hold him. The plan was for him

Continued on page 74.

HERALD OF THE MORNING

"*All nations whom thou hast made, shall come and worship before thee.*"

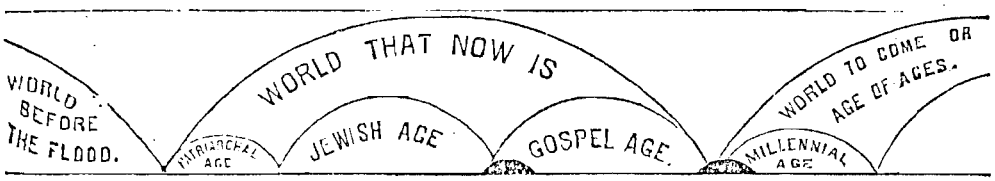
Vol. 8. ROCHESTER, N. Y. JUNE, 1879. No. 6.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"*Both the Cherubim of one measure and one size.*"

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

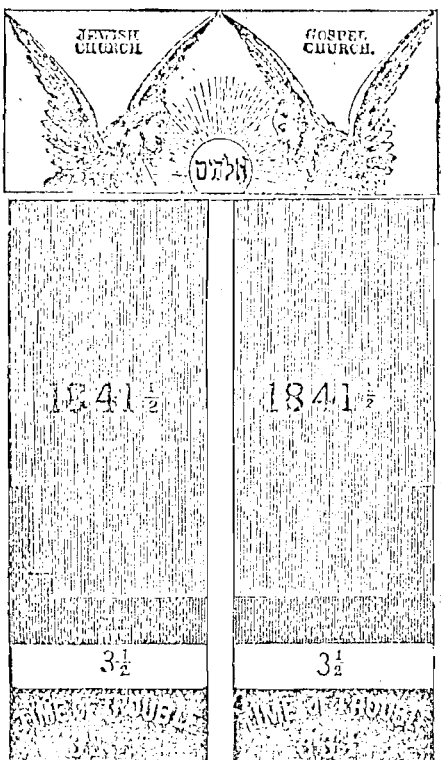
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843–4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents; One Year, 50 Cents.

Raise your heads ye christian pilgrims,
The Redeemer's very near;
Be ye watchful, be ye faithful;
To our joy he'll soon appear.
Then made like him,
We shall see him!
Oh, what glory! Oh, what cheer!

Still looking for that "blessed hope," and growing in the knowledge of the *truth*, I remain your brother in the Lord,

A. Friese.

BARNSTEAD, N. H. May 19th.

Dear brother, I would be swift to hear, and slow to speak, especially on subjects of such importance as are being presented in the HERALD. How blessed the atonement looks now, as compared with the popular view. May God's grace still enable us to keep pace with the unfolding of his word. Truly "light is sown for the righteous."

How lamentable that truth should offend those we love. "Nevertheless, the foundation standeth sure, and the Lord knoweth them that are his." J. H. Bartlett.

NILES VALLEY, PA. May 1879.

Dear brother, Last night received May No. of the paper. I thank God for the course you have taken, in standing firm for the truth Your articles on the atonement are just as clearly Bible truth, to me, as the argument on the two dispensations. It is a *fact* that the natural man dies; and that the old Adam must eternally perish; It is so strange that our brethren cannot see this. To me, it explains the reason of our hope; and is at the foundation of the whole plan. From the very nature of the case, there can be no substitution in the plan.

But not many will have their garments unspotted by the false teaching of antichrist.

Yours in Christ, J. W. McCagg.

UNION MILLS, IND.

The HERALD has taught me that Christ is coming to destroy the works of the Devil, not man, the work of God. L. T. Logan.

East Berlin Ct.

Dear Brethren in Christ.—I praise God for the continuance of the "Herald of the Morning," which still gives meat in due season to the household of faith. May you receive the blessing of the Lord that maketh rich, and addeth no sorrow therewith. The morning cometh to cheer and comfort the waiting Bride, "She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." She is brought to view as prepared for the work of the kingdom. It is beautiful to see the work of the spirit in the chosen few who have accepted the high calling of God in Christ Jesus.

The word of truth teaches us, "The path of the just, is as the shining light, that shineth more and more unto the perfect day." When the perfect day comes, then it looks as if the prayer of Christ would be fulfilled, that all may be one. It seems as if "darkness covered the earth, and gross darkness the people," as far as believing truths connected with the coming and kingdom of Christ. The light that is in the Bride can comprehend the darkness, for God hath lifted her up into the King's high way of holiness without which none shall see the Lord.

May the Lord keep us in the light and fellowship of present truth. Enclosed find my subscription for 1879. Your sister in Christ. M. H. Botsford.

ELECTION.

Those who have the opportunity to hear the word of truth, if they *earnestly desire it*, can "make their calling and election sure."

In the Rebekah type, are the *conditions* of election. The one to be chosen by, the servant of Abraham, as the bride of the typical "seed," must, *while the servant was waiting*, come to the well of water and draw, not only for herself, but also invite others to drink. These were the specified conditions, (Exo. 24: 42–46). The Servant selecting the antitypical bride, is still waiting at the well. "Let him that is *athirst* come" and draw water, and invite all who come to *the well*, to drink.

Another beautiful thought to be drawn from that type, is, Rebekah had a mother, and a brother; while nothing is said of her father. The earth is our mother; and humanity our brother, and even the "Head," had no earthly father. "Thy mother and thy brethren stand without."

☞*Notice!* The Lord willing, we shall have a series of meetings in Chelsea, Mass. commencing saturday evening, June 21st; and continuing through the following week, as the Lord may direct. Whether it will be a *tent* meeting, or in a Hall, we are not yet prepared to say; but friends will find all necessary instruction, in a *notice* at the Chelsea *railroad* station. We shall expect A. P. ADAMS of *Beverly, Mass.* to assist.

N. H. BARBOUR.

TIMES AND SEASONS.

"But of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when *they* shall say, Peace and safety; then cometh sudden destruction, and they shall not escape; but ye, brethren, are not in darkness, that that day should come upon *you* as a thief," (1 Thes. 5: 1–5).

The *time* of the coming of Christ to set up his kingdom, has always been a question of profound interest to the church. The question of all others, by the disciples of our Lord, in the opening of the subject in Matt. 24, was, "*When* shall these things be? and what shall be the *sign* of thy presence and the end of the age"? But the Saviour never gave direct answers, as, It will be in so many years; or, It will be at such a time. This would have conflicted with the repeated instruction to "Watch, for ye know not when the time is."

The church is recognized as a unit, a single body, who are to live to the consummation, hence, the apostle could say, "*We* shall not *all* sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." And although the Scriptures contain all the truth the church are to have during the gospel age, yet it is to be unfolded to their understanding only as it becomes due. No good to the church could have resulted from knowing at that time, that Christ would not return, in more than eighteen centuries. On the contrary, the knowledge would have been discouraging, and have filled her heart with sorrow; hence the comforting assurance, "If I go away, I will come again" coupled with the injunction, *watch;* "for of that day and that hour knoweth no man." That it would not be immediately, they had full assurance, since many things must first transpire, "but the end is not yet." Still it was left just indefinite enough, to keep the true church, the one body, on the alert, watching for, both the events fortold, and the *sign* of his presence. And the same principle of expectation, coupled with more or less of uncertainty must obtain to the end; because of the nature of *signs*. To read the sign of his *parousia*, or presence, requires skill; and so long as we "know in part," leaves room for mistakes. And yet the church will not be in darkness as to the coming of that day; for when "the day of Christ," or "*days of the Son of man*," (the word *day*, and *days*, in these texts, is one word, *hemera*, in Greek), actually comes, the church are to recognize its presence; while the world, and those who are not in the path that shineth *more and more*, unto the perfect day, will be in darkness. "For as it was in the days of Noe, so shall it be also in the days of the Son of man," (Luke 17: 26). How was it in the days of Noe? Those who were to escape the coming destruction, knew that it was coming at that time; while, on the rest, the destruction came; and Christ makes the knowing, or not knowing in the days of Noe, and knowing, or not knowing in the days of the Son of man, the point of comparison. The class called, "ye, brethren," are to be in the light, understand the situation, and escape the things that are coming on the earth; while others remain in darkness, "and *they* shall not escape." Than this, nothing is more clearly taught in the Bible.

The "days of the Son of man," are days to be desired, days of special blessing; and are doubtless the same as "the *end*," referred to in Dan. 12: 13; and the "time of harvest," in Matt. 13. That they do not mean the whole gospel age is certain, for Jesus says, to his disciples, "the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it," (Luke 17: 22). And yet, notwithstanding the days of the Son of man are so desirable to the church, the *world* will eat and drink, and know not.

To assume that because Christ said to the church, eighteen hundred years ago, "watch for ye know not when the time is," teaches that when the day actually comes, they are still to remain in darkness on that subject, is in direct contradiction to other Scriptures: "What thou knowest not now, thou shalt know hereafter;" "when He, the Spirit of truth is come, he shall lead you into all truth;" "when ye see these things come to pass, then know that it (he) is nigh, even at the door;" "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee;" "ye, brethren, are not in darkness, that that day should come upon you as a thief." These, and many other Scriptures teach that the church were to advance in knowledge; and, though at that early day they could form no true idea as to the time of Christ's return, still, as the events which were to precede his return were fulfilled, by careful watching, they would eventually

be able to approximate to the time. But as the prophetic measurements, were "closed up and sealed, even to the *time of the end*" it was impossible for man or angel to know "of that day and hour." But if while the words were "closed up and sealed," none could know the import of those wonderful numbers, does it not as clearly teach that at "the time of the end," "the wise shall understand"? That this is the true solution of these otherwise conflicting texts, there can be no question, viz. that a knowledge of the time of Christ's return was sealed up, and designedly kept from the church while that knowledge would tend to produce discouragement; but was designed for the generation who should experience these grand events. And with this view, every Scripture can be reconciled. "Watch, for in such an hour as ye think not, the Son of man cometh," was exactly the instruction to be kept before the whole gospel church, while the time was closed up and sealed; but, on the other hand, as if to make the inducement to watch, still stronger, the *object* or reward for watching, and the risk of not watching, is set forth; "If therefore thou shalt *not watch*, thou shalt *not know* what hour I will come upon thee;" clearly implying, that although then they had no idea of the real time of his coming, if they would watch, they should eventually know, and so "that day" would not "come upon them *unawares*."

As it would have disheartened the church of the first generation, to have known the truth, as to the long interval to elapse before the return of her Lord, so it gives new zeal, and a courage nothing else would supply, to the *last* generation, to know its nearness. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" All the teaching of our Lord, and the apostles, shows clearly the great decrease of true faith in the church of the last generation, "*Many* in that day," would claim to belong to him, whom he never knew. Many would be "heady, high minded, lovers of pleasure, more than lovers of God; having the *form* of godliness." And the last phase, the Laodicean church, are to be rejected as a nauseous thing is spued from the mouth. The few, therefore, who walk in the light, need all the encouragement that can be derived from a knowledge of impending events; and how beautifully it was arranged that this strong food, "the best of the wine," should be reserved for the end of the feast. This was evidently understood by the apostolic church, viz. that *when* that day was near, the church were to understand it. Some of them, the Thessalonian church, became alarmed, lest "the day of Christ was at hand, and" *they* still in darkness, in relation to it. And O that the church were *now* alarmed, and for the same reason! They *knew* the Scriptures taught that when the time should come, the *church* should be in the light, and their being "troubled, and shaken in mind, as though the day of Christ were at hand," proves that they were concerned as to their standing before God; since, on some, that day *could not* come unawares. Christ had said, "Take heed to yourselves, lest your hearts be overcharged with the cares of this life, *and so* that day come upon you unawares." And so well understood was this arrangment of the times and seasons, viz. that when the day should come, the elect few, were to understand the situation, that the apostle affirms, that there was *no need* of his writing to them on that subject, since they "*knew perfectly*" how it was to be; that while the church would be in the light on this particular subject, the coming of the day of the Lord, the *world* would be in darkness. And he had no commission from the Spirit to impart any more light on that subject, since it was reserved for "the time of the end." All he could say from the Lord, was, "that day shall not come, except there come a falling away first, and that man of sin be revealed."

Now, reader, the man of sin is revealed, the time of the end has come; and "the wise" are seeing evidence, showing that the "day of Christ *has come*. And it is "as it was in the days of Noe;" men are eating, drinking, planting, and building, and know not.

According to the best evidence, the six thousand years from Adam, have expired. Bowen, and Clinton, are the two chronological writers who keep the nearest to the Hebrew text. Bowen follows it *exactly*, and finds Scripture to cover every supposed gap; Clinton takes Josephus in one or two places where he thinks there is a break in Bible chronology. They differ but ten years; Clinton makes the 6000 years end with the beginning of the year corresponding with Jewish secular time, ending in our 1863; and Bowen, in 1873. And this latter corresponds exactly with the beginning of the present time of trouble, which, according to our *theory* of the prophecies, is to continue

forty years; and produce most fearful results

But the "day of the Lord," which should begin where the 6000 ends, "is a day of trouble," and "a day of darkness," to the world. And as it precedes, and introduces the thousand year, or millennial age, it must be a comparatively brief season. There is a period of forty years clearly indicated, prior to the ending of the times of the Gentiles, and upon which we have now entered; and this "time of trouble, (Dan. 12: 1); or "*hour* of temptation," (Rev. 3: 10), like "the day of temptation in the wilderness, when he sufferd their manners forty years;" is doubtless a "day" of forty years.

Based on Bowen's chronology, the prophetic periods, scattered all through the Bible, form a net-work of evidence, in such harmony one with the other, that to *see them* is to accept of our position on the times and seasons.

As the Jewish age ended with a well defined period of *seventy years*, from the birth of Jesus to the destruction of Jerusalem; so the gospel age has such a period clearly defined, to mark its termination. And as the former was divided into, 1. thirty years, from his birth to his ministry; 2. three and a half, and three and a half, or seven years. (the time of Christ's ministry, which ended "in the midst of the week;" and the last half of that "week"); 3. the thirty-three or perhaps, thirty three and a *half*, from the end of that seventieth week, to the final destruction of their nationality; so the latter has exactly parallel periods, in the last seventy years of "the times of the Gentiles." And we are now well advanced into this, "time of the end."

Now, supposing the Lord were to say, in our ordinary language, what he *has* said in substance, in Bible language, viz. "I have arranged the great plan of the ages, into the natural and the spiritual. As I made the first Adam "a figure of him that was to come," so I have arranged that the natural seed, or children of the flesh, should be a pattern of the true, or spiritual seed. That, as the one were, a "kingdom of priests," (Exo. 19: 6), so the other should be "a holy nation, a royal priesthood," (1 Peter 2: 9), on the higher plane. As the one started with twelve tribes; so the other started with twelve apostles; the one began at the death of my servant Jacob, the other began at the death of my Son Jesus. And I call the first, a house of servants, and the second a house of sons. Each one was to have its city, called Jerusalem, its temple, its tabernacle, the one, made with hands, the other "without hands;" its priesthood, its sacrifice, its incense, and in fact, the one being a pattern of the other, I commanded, "See thou make *everything* after the pattern."

When the former was finished, I was married to it, and called it my wife. I had promised my wife, if she was true to me, to give her Sodom, Samaria, and indeed all the nations of the earth, as daughters. But she broke her covenant with me, "though I was an husband to her, and went after other gods. So I disinherited her, took the kingdom of God from her, and gave all that I have to my first begotten, my well beloved Son, and his wife. The first, are the works of my hands, and are the natural seed, the others are begotten, and partake of my nature. "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual."

I have also arranged that this parallelism should obtain in the measure, as in every other feature, of the typical, and antitypical dispensations. When my Son came to the natural seed, his advent, though on the fleshly plane, was in various stages, to exactly correspond with the order of his coming to the spiritual house; hence, the two are "of one measure and one size." The first, continued, from the death of Jacob to the death of Christ, a period of 1845 years. After which, I was thirty-seven years in destroying them as a nation.

I have also arranged that the natural seed should be restored to favor, *after* the spiritual seed is developed. And that their trial, or chastisement, should be divided into two equal parts; first, during all their history, while I recognized them as my church on earth; or from their origin, until I left their house desolate, when they lost the title to the kingdom, by killing the heir. And second, during all their history since they crucified my Son, to the present time; when I am again, *beginning* to shew them favor.

I sent my prophets and told them these things. By the mouth of my servant Jeremiah, I told them that I would cast them out of their land, into a land they knew not, neither they, nor their fathers; where I would not shew them favor, (Jer. 16; 13). And I further said, that I would bring them again to their own land, but first, I would recompense their sin and iniquity *double*, or in two parts, (verse 18). All of which has come upon them; although I chastised them

in Egypt, and in the wilderness, by nations left as thorns in their side, in Palestine, by their kings, in Babylon and Syria, the land of their fathers (Deut. 26: 5); and by the Romans; still I continued to shew them favor, until they rejected my Son; then I cast them off into all lands, lands which neither they nor their fathers knew, and where I have not shewed them favor. But as I have declared the end from the beginning, I even foretold the day when this second half of their chastisement would begin, and gave the prophecy by my servant Zechariah, "Shout, O daughter of Zion, behold, thy king cometh, meek and lowly, riding on an ass. . . . Turn you to the strong hold ye prisoners of hope, even to-day, do I declare, I will render double (lit. the second part) unto thee, (chap. 9: 12). Again, by my servant Isaiah who saw its final accomplishment, the comforting message to go forth at the end, was spoken, "Comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, and her iniquity pardoned, for she hath received at the Lord's hand, *double*, for all her sins," (Isa. 40: 2; *margin*).

Although I have chosen to use the natural seed as a mere type of the true, yet my plan is to eventually save them, and save them through the second, or spiritual house. Hence I permitted blindness to come upon them; and during the second part of their chastisement, beginning at the time my Son came riding into Jerusalem, He spake the words, "O that thou hadst known, even thou, in this thy day, the things that belong unto thy peace, *but now they are hid from thine eyes.*" Here is where blindness came upon them, and is not to pass away, until their appointed time of chastisement shall end. And in the mean time I have turned to the Gentiles to take out the spiritual seed. And as I made the natural seed, in their organization, their worship, and the time of their developement, "until the promised seed (the real seed) should come, a pattern for the development of the true seed, I arranged that the blindness on them should continue on them during the last half of their chastisement; thus making room for the development of the true; and so "blindness has happened to Israel, until the fulness of the Gentiles be come in: as it is written; There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 26). The "Deliverer," being THE CHRIST, head and body complete; and which make "the seed; since "the children of the promise, are *counted* for the seed."

Thus I, who always spake to my servants the prophets, in dark sayings and parables, so that although they "searched diligently to know what and what manner of time was signified," they could not understand; since I had reserved these deeper truths for those who should live "at the time of the end," have now removed the seal, so that "he who runs may read."

I am a God of order, and not a God of confusion; the starry firmament with its circling orbs, proclaims this truth. And my revelation to man is but a ray of light, a glimpse of this order which exists both in the natural, and in the spiritual; and which descends in both, to the most minute details. As the chastisement of the natural seed was divided into two equal parts, so their fall, and rising again, (Luke 2: 34), is thus divided.

From the blindness that came upon them, when I left their house desolate, until their utter destruction as a nation, was thirty-seven years; so in my plan, they are to be thirty-seven years in rising again.

Now, as from their beginning, at Jacob's death, to the crucifixion, was 1845 years, and from that to their national destruction, was 37 years; so from the day of Pentecost to the spring of 1878 was a period of 1845 years, and from that to the *end* of 1914, is 37 years. And it was in 1878 that through recent developments in Europe, the Jew has for the first time, since Jerusalem was destroyed, the legal right to renew his system of worship in the land of his fathers. And although the work of his restoration has begun, the "times of the Gentiles," a period of 2520 years, (seven prophetic times), and beginning 606, B. C. do not end until the end of the year 1914.

As the last 37 years of their former condition, or rather the last 33 1-2 years from the end of the last half of the 70th "week," "determined on them," (Dan. 9: 24), was consumed in desolating judgments on that nation, so the corresponding period here, is for "the distress of nations," and the destruction coming on the Gentile nations. "Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coast of the earth. And the slain of the Lord shall be at that day, from one end of the earth to the other end of the earth; they shall not be lamented neither gathered nor

buried: they shall be dung upon the ground, (Jer 25: 32)."

As "the fulness of the Gentiles" must come in, while blindness rests upon Israel, it follows that the entire length of the gospel dispensation cannot be *more* than the 1845 years, *and* the 37 years. But the Jewisn dispensation, which is the pattern, did not continue longer than the 1845 years; the 37 being consumed in their downfall. It is true there was a "half week," the last end of the "seventy weeks" determined on them, and during which there was special favor extended to them, and before the gospel was given to the Gentiles; but aside from the elect remnant,(Rom. 11: 5), and of which Paul himself was a part, the Jewish church, as a body, were certainly rejected of God, at the time their house, (not the temple merely, but the "house of Israel"), were left desolate. Now, as the gospel dispensation is of equal length, the spring of 1878 should, in some sense, mark the end of this age; while the autumn of 1881, is parallel with the termination of the last half of the seventieth week determined on the Jews. Hence, we look with much interest to the autumn of 1881, and believe the gathering of the wheat of the gospel church will then be consummated; after which the tares will be burned.

EXHORTATION

From many evidences we are convinced that an important feature of Christian work is to form a character. "Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savor" (Eph. 5: 1, 2). "In Christ dwells all the fulness of the Godhead bodily,,, and He is set before us both as an example and the motive to obedience.

The importance of the knowledge of the truth as a means to the attainment of holiness can not be over valued, unless it be allowed to take the place of the holiness itself, but there may be danger of over valuing a mere abstract *knowledge* of truth. It is necessary to receive "the *love* of the truth that they might be saved." (2 Thess. 2: 10)

The relation between knowing and doing is important; we have been inclined to reckon them inseparable, but it is possible to "hold the truth in unrighteousness," on such "the wrath of God is revealed."

Knowing and doing are both cause and effect. knowledge usually being placed first, as: "If ye *know* these things, happy are ye if ye *do* them." But again, it is reversed; "If any man will *do his will*, he shall *know* of the *doctrine*" &c (John 7: 17). God gives truth that it may be obeyed, and no increase of light may be expected when present attainments are not used to his glory. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will* of my Father which is in heaven." Matt. 7: 21) This *doing* is *action* — "fruit," and not mere knowing or believing, for "he that *knoweth* his master's will and *doeth it not*, to him it is sin."

It is not "working for Jesus" that the Lord condemns, "in that day" but, "ye that work iniquity." (ver. 23) "Even a child is known by his doings," said Todd, "A good tree cannot bring forth evil fruit. By their fruit ye shall know them." (ver. 15—20)

Let us be careful not to despise Christ's doctrine of doing, while we search for the whole truth. "He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house on a rock. (ver 24)

The object of union with Christ, as the vine, is fruit. "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. (John 15: 2) Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples. (ver. 9) But now being made free from sin ye have your fruit unto holiness and the end everlasting life. (Rom. 6: 22)

The Gospel is God's love expressed in action. "God so loved, that he gave his son." His character is made known for imitation: "Be ye followers of God as dear children and walk in love." As a motive to benevolence, Paul urges the condescension of Christ. (2 Cor. 8: 7—9) The object of the work of Jesus, is to "save his people from their sins." We apprehend three steps in salvation. 1st The remission of sins that are past. (See commission of Christ as found by comparing Evangelists) 2nd From evil habits and the practice of sin, or from sin to holiness, as we have been considering in the article. 3rd The eternal salvation, or the salvation ready to be revealed in the last time.

The first removes the burden of guilt for

past sin, engages the heart,— "He that is forgiven much, loveth much."—and introduces into the school of Christ. It is a dangerous mistake to suppose that because we have believed and been baptized for the remission of sins that are past, that therefore we are sure of eternal life; we must abide in Christ, "If ye keep my commandments, ye shall abide in my love."

In the school of Christ, there is much to *learn*, and work to do; and "daily bread," to make us strong for the work. "He that eateth me shall live by me." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "I am that bread," "I am the truth."

There is also discipline, and trial; self to overcome, the world to sacrifice, the Devil to resist. To *strive* against sin is an important part of the warfare, (Heb 12: 1-4). And there are chastisements, when we do not obey, "For whom the Lord loveth, he chasteneth," and the object is, "that we might be partakers of his holiness," vrs. 10. The eternal salvation is to them that obey him, (Heb. 5: 9). O that the words were in flaming letters, impressed in every church creed, "*Follow peace with all men, and* HOLINESS, *without which no man shall see the Lord*," (Heb. 12: 14).

Do not let your mind be diverted from a sense of responsibility, by the idea that if you believe in the right theory, that is holiness. Look at the context; it is *purity of life*, the apostle is urging. "Little children, let no man deceive you; he that *doeth* righteousness, is righteous, even as he is righteous, (1 John 3: 7). But it may be said, salvation, justification, &c. are by faith; so they are, "and without faith it impossible to please God, for he that cometh to God, must believe that he is," &c. but faith saves only those who come to God, and diligently seek him. Faith saved Noah, only as it led him to obey. That is why faith is counted for righteousness; By works, faith is made manifest, "Ye see then how that by works a man is justified, and not by faith *only*," (James 2: 22). Faith justifies only those who are led to *action* by it. Jesus said, of the woman, "Thy faith hath saved thee," only after she had *touched* the hem of his garment. Faith secures remission of sin when it leads men to obey from the heart that form of doctrine delivered them, (Rom. 6: 17). Justification by faith, and justification by works are parts of the same.

Nothing is more clearly taught, than *being* and *doing* right in order to an inheritance with Christ; "If ye suffer, ye shall also reign with him." "For if ye live after the flesh ye shall die, but if ye through the Spirit, do mortify the deeds of the body, ye shall live." "For as many as are led by the Spirit of God, they are the sons of God." So we learn that the Spirit of God is not only the Spirit of truth, but also of holiness.

"Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." But, it may be asked, will not the truth, known and believed, always result in these fruits? "Sanctify them through thy truth, thy word is truth." If knowledge alone were enough, why pray for sanctification? Did not the early church have the then present truth, and yet, they were continually being urged to holiness. The truth is made the basis of the many exhortations. The great plan of the ages, is more than hinted at, in Rom. 11: and God's love in restoring; but not content with telling the truth, as if that were enough, he adds, "*I beseech* you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." The whole chapter may well be regarded as an epitome of christian life; and would to God its directions were followed by all that profess to be followers of Christ. "Ye are not your own, ye are bought with a price; *therefore* glorify God in your body and in your spirit, which are God's." The truth stated, and then urged as a motive to holiness.

Christ's coming, is urged as a reason for diligence and purity, "Seeing that ye look for such things, be *diligent*, that ye may be found of him in peace." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." The victory of our Lord Jesus Christ is the groundwork of our hope. "Therefore my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord."

Working for the Lord, is strictly enjoined, "Let your light so shine before men that seeing your good works, they may glorify your Father which is in heaven." "Who shall stand in the hill of the Lord? and who shall stand in the holy place? He that hath clean hands, and a pure heart:" not mere outward obedience, but from the heart..

The word-picture given by Malachi, of One sitting as a purifier of silver, purifying the sons of Levi, (royal priesthood) is most expressive. Not until the image of the purifier is reflected will the work be done. If

firey judgments are needed, they will be used; "The fire shall try every man's work of what sort it is."

The gathering by angels into a condition, appears to be equivalent to putting on the wedding garment. To be clothed with righteousness, surely must refer to the heart-work expressed. To have the truth, and not obey it will not suffice; what light is possessed will be lost; the one without a wedding garment was cast into outer darkness. Let outward life and heart be pure,

And thus the crown of life secure.
Our help alone from Him must come,
His power can bring the children home.

J. H. P.

Probationary Life

WHAT DID ADAM LOSE?

"In the day that thou eatest thereof, thou shalt surely die," (Gen. 2: 17).

He did not lose *natural* life; but lost the power to "walk with God." In other words, he lost the power to develop a *spiritual* nature. This may seem strange, to say he did not lose *natural* life, by sin; nevertheless it can be sustained.

The readers of the HERALD understand, that the divine plan, which never changes, is, "First the natural, and afterward that which is spiritual." And that man does not attain to the perfect image of God, till he reaches the second stage of development.

Adam was "of the earth; earthy," before he sinned, as well as after; made from the dust; but was, and is, eventually to attain to the spiritual condition; even as Christ, "who is the express image of his Father's person," was made "a quickening spirit."

When Christ "became *flesh*," "made a little lower than the angels," he was, a perfect man, just what Adam was, before he sinned. But, as a human being, he retained what Adam lost by sin, viz. *power* to walk with God. The natural man cannot discern spiritual things, hence, he could not "keep the *law* of the spirit of life;" in other words, he could not walk "in the path of life;" but of Christ, it is written, "Thou wilt show me the path of life" (Ps. 16:11); "In the way of righteousness is life," (Pro. 12: 18); "If thou wilt enter into life, keep the commandments." (Matt. 19: 17). Adam lost, for himself, and therefore, for his posterity, the power to do this. Hence, he lost the power to develop into a spiritual being; or, into the second and perfect life.

As the plan was, and is, "first the natural, and *afterward* the spiritual," it follows of necessity, that it was the design for man to "walk with God," or, in the way of life, until the proper degree of wisdom was attained, or, *knowledge* of God, which *is life*, and then be translated, or "enter into life." Wisdom "is a tree of life," (Prov. 3: 18), "Whosoever findeth me, findeth life."

As the natural was first, and afterward the spiritual, it was not intended that the natural should be first, and last, and eternal: therefore the natural life, even if man had not sinned, would have been transient, a mere preparatory stage.

Adam could impart only what he himself had. If he had lost the germ of *natural* life, how could he have imparted it to his posterity? And if he had retained the germ of spiritual life, we should have inherited it.

There is no Scriptural reason for supposing that the natural stage, (which must make way for the spiritual), would have continued, if man had not sinned, any longer than it did after he had sinned; and *probably* not so long. Enoch, the seventh from Adam, and who, for a special purpose, was as a type, enabled to walk with God, retained the flesh-life only three hundred years: while Adam had to carry "this body of death," (that is, the body out of which the germ of the *perfect* life had passed) more than three times as long; and then, having lost the germ that could develop into the higher life, he had to return to the dust out of which he was taken.

When Adam sinned, he lost this *germ* (let me call it, for want of a better term) of *spiritual* life. (That germ *can* be lost, before it springs into life, even by those who have regained it through the second Adam. After having been "begotten by the word of truth," "tasted of the good word of God and the power of the world (life) to come," we may sin wilfully, and finally perish).

Having lost, that vitalizing germ, the flesh was left in impotent weakness; and we inherit that weakness, and have no power, in ourselves to walk in the way of life. "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through our Lord Jesus Christ."

But how did he, the "*man* Christ Jesus," the second Adam, regain that lost germ? He was born of woman, he must be, to be a *man*; but the Infinite One, God, who only hath immortality, was the Father of this "second man:" there was no eye to pity,

and no arm to save; and so, in his great love *He* gave us a Son; "For unto us a child is born, unto us a Son is given; and his name shall be called, the mighty God, the age-lasting Father." *He* implanted that germ in the child Jesus. And, being the age-lasting *Father*, this second Adam can impart it to those who are begotten in him. The man Jesus had power to "walk in the path of life," *he* could keep the law that was ordained to life, and make it honorable. And *having that life in himself*, he can impart it to his posterity, in the *regeneration*. Even as Adam, who had the natural life in *himself*, could impart *that* to his posterity. But what Adam and *his wife*, lost; Christ and *his wife*, will restore. "But God, who quickeneth the dead, and calleth those things which be not, as though they were," produces the natural man, and gives him to the second Adam for regeneration. And only those the Father *gives* him, hear his voice, "and they that *hear* shall live.

If the reader will only keep clearly before his mind what the Bible calls *life*, he will have no difficulty in understanding these things. Let me illustrate; the caterpillar, is the larva, or worm state of the butterfly. Suppose the caterpillar should lose the *ova* that contains the principle of life that produces the butterfly. The caterpillar would live, just the same; and probably would know no difference; it would live out its *caterpillar* life, and,—*perish*. Why? Because it had lost the life-principle that could develop into the perfect insect. And so that loss brought *death*. In fact, it was only a body of death, so to speak, from the moment the life-germ which could develop the perfect insect was lost. That caterpillar lost its *future* life, by that misfortune, but not its first life; since *that* would have passed away, in the true and uninterupted plan of its development. So Adam, by his fall, lost, not his *natural* life, but his *undeveloped* spiritual life. And what the first Adam lost, for the race, the second Adam restores to the race.

NOTICE.

We are sorry to say that "The LAST TRUMP," started by brother Rice, of Cal. is discontinued from lack of means. Bro. Rice informs me that he had the promise of help from several parties, but buisness failures, and other causes not known to me, have placed him where there is no choice left; he *must* labor with his hands, to earn a bare support for his family. The subscription money paid for a year, leaves our brother in debt seventy-five cents in the dollar; we have offered to send the HERALD for eighteen months, to each of his subscribers for the *nine* months due on his paper; and will send them word to that effect, as soon as we receive his list of names. Those of his subscribers who take the HERALD, will please notice! Send me a card, stating the sum due to you on his paper, and I will credit you with the amount. Bro. Rice says that if you require the *money* returned, he will do so, as soon as he can. But please not do that; if you demand the money, send your bill to *me*, and as fast as I can spare the means, without crippling the HERALD, you shall have it.

Bro. Rice, as I understand it, has sacrificed a good deal for the truth; and is now supporting a wife with young children, on fifteen dollars a month, for which he has to work early and late. ☞Instead of sending your back-accounts to him, perhaps you had better send his family something more substantial.

I also wish to say, Lest some may misunderstand the statement in the May No. in relation to *money* matters between brother Russell and the HERALD, when I said that "no money paid as subscription to him for the two years in which he had been connected with the HERALD, had been paid in," it was not that any *wrong* had been done. I should be very sorry to have any one suppose there was any thing *wrong* in his retaining that particular money. Bro. R. repeatedly asked me, how our bank account stood, and if I needed more money to let him know. And I have no doubt but that he would have sent any needed amount.

It was not the money, but, that after he had drawn out all, or about all that he had put in, he should tell me to either buy out his *half* of the paper, or sell out my interest, and let him manage the paper. And although the paper was started by myself, and has never been under any other management, I would have submitted to his demands, if I had not believed that God had called me to this work, and that I have no *right* to *sell* out or resign. Commercially, the paper is not worth one dollar. If I had the salary Bro. Rice has, I could make more money than I now do. But there is truth being brought out by the HERALD, which a world could not buy. And the truths now throwing such a brightness over the whole plan; and advancing us in the knowledge of "the

only true God, and Jesus Christ, whom He hath sent," as no other advanced step in this shining pathway has ever before done, are the very truths that have offended Bro. Russell, and against which he aimed to turn the HERALD itself. But all this would not have made the unpleasant duty of stating the facts in relation to his brief acquaintance with these things, a necessity; had it not been that he has advertised a new paper, as *auxiliary* to the HERALD, has a complete list of all subscribers, and designs to issue the paper, *not* as auxiliary, that is, not to help spread what the HERALD is advocating, but issues it *because he opposes* these advanced ideas. Now I have no objection to the publishing of a paper to oppose every view we are advancing, opposition will only make *truth* shine the brighter; but I do object to letting Bro. Russell, or any body else, oppose views advocated by the HERALD, on capital *borrowed* from the HERALD. Understand me, Bro. Russell's name being on the the "Three Worlds," a book he advanced money to publish, and on the paper, as assistant Editor, and Publisher, would make it appear that he was responsible for at least some of its special views; and, finding its editors disagreeing, some might be shaken. But I want our readers to know, that if the HERALD is being used of God in the bringing out of these advanced truths, that because Bro. Russell leaves it, (he has now withdrawn), the tone of the paper, or the views advanced, will not vary one hair, in consequence of such withdrawal; any more than they varied, in consequence of his joining it, two years ago.

God has given us a variety of gifts, some have one gift, and some another; and we all covet the best, and exercise an influence for the truth, somewhat in proportion to the gifts we receive from God; and are *all* zealous for what we believe to be true. Hence, as a teacher through whom God has been pleased to give to the "household," nearly all of these advanced truths, I do not think it would be right to keep silent, while our brother quietly withdraws, starts a paper for *the same readers*, but to oppose what we are teaching; and be enabled to do so, mainly because he has been associated with these things, for a short time. *Now* he starts his paper, if at all, on his own capital; but our readers will understand that though he opposes some of these views, which he has the *right* to do, he has never developed any one of them.

It is not the honor that cometh from man, or fear that my reputation, or the paper will suffer, but a jealousy for these precious, and recently advanced truths, that has forced these unpleasant personal matters into notice. There was no choice left; Bro. R. informs me of the *necessity* of one of us; no! of *my* leaving the HERALD in his hands, or, the alternative, a new paper. *Could* I let him oppose what I am teaching, under the *peculiar* circumstances, and keep silent? Those who are influenced by personal feeling, more than by the love of the truth, may say, rather than hurt the feelings of Bro. R. or his friends, you should have let him quietly start his paper, as the *supposed* auxiliary of the HERALD; until all your readers had subscribed for it; letting him oppose what you are teaching, with the advantage accruing from the *supposed* idea that he had stood equal with you, in the development of these truths thus far; but had *now* reached a point, where he must differ. Let the truth be kept back, take the chances of some being deceived, *do any thing*, rather than hurt the feelings of your brethren. And then, you know, you have to speak of yourself, and what *you* have done, as a teacher. Better that his paper had started, with whatever prestige the past history of the HERALD would have given it, than to risk the idea getting abroad, that you think "more highly of yourself that you ought to think." But the cause of truth, is nearer *my* heart, than my own, or any other person's feelings or reputation.

BOOK OF REVELATION.

Roman Beast continued from p. 98 July 15 1879

"The beast having seven heads and ten horns,' whether of chap. 12, or chap. 13, or the 17th chapter, is in each case, a symbol of the Roman empire. That empire has existed under two distinct phases, as a purely civil power, like the three previous empires; and as an ecclesiastical power; hence more than one symbol was necessary. But pagan or papal, the *empire* has had its ten divisions, and its seven governments.

The empire has been divided into more than ten kingdoms, at times; and then there have been *less* than ten, at times. Under Charlemagne, and again under Bonaparte, it was almost consolidated. But as expressed in Dan. 2: 43, under the symbol of iron and clay, these fragments would not cleave one to another, "even as iron is not mixed with clay." But *ten* divisions have charac-

terized the empire during the greater part of its divided state.

The heads, or governments of Rome, have been more clearly defined; they come in succession, (chap. 17: 10), and the seventh, continues but "a short space," before the rising of the *beast itself*, but, the beast, *after* its heads have fallen; (verse 11), and which must therefore be "the peoples, and multitudes, and nations, and tongues," on which the woman sat, *without* a government. And the present government of Rome, is the seventh, and the *Internationals*, are the body of the beast, without a "head," as we shall show.

Rome existed many centuries before it enters the field of prophecy. Daniel saw the four empires, Babylon, Media and Persia, Greece and Rome; *as they take their place in prophecy.* And the fourth is not seen until "after" the third. Hence, prophetic Rome must be Rome as it has been since the existence of the third empire. I make this point because many expositors, in looking for the "seven heads" go back to the foundation of Rome, in counting its seven governments. I was sorry to see this gross blunder in a recent work of merit, by H. Grattan Guiness.

Rome was founded before the time of Cyrus, and long before Alexander conquered Persia. And to go back of that, to find the prophetic symbols of the fourth empire is out of character, as much as to go back of Nebuchadnezzar's day, to fill the Grecian picture. The government in existence at the fall of the third empire, must be the first one of the fourth, recognized by prophecy, or confusion would obtain. And more than that, Rome has had *seven* governments *since* the fall of the third empire.

The government which immediately preceded the conquest of Syria and Egypt, was the *Consular*; the one which fell when Augustus declared the empire, B. C. 27; and was therefore the first of the prophetic seven.

Rome, the seven-hilled city is the center of the prophecy, the other parts of the empire being merely provinces, during most of its history. whether pagan, or papal, it is therefore at *Rome*, we must look for all the seven heads.

The *Consular* was first; the *Imperial* the second; this lasting until the fifth century, when the empire was broken up, and the Goths conquered Rome. Then the *Gothic* was the third; and fell under Justinian, in A. D. 538; from which, to 1798, a period of 1260 years, no government existed at Rome, excepting that of the popes. Many princes, whose seat of government was located at some other place, claimed, and controlled Rome, as any foreign government might do; but no government was organized with its seat at Rome, excepting that of the popes. Hence, the *Papal*, was the next in order, or fourth head. At the end of the 1260 years, the prescribed time for the papacy to hold "times and laws," the people of Rome organized a *Republic*, which made the fifth head.

THE RESTORED PAPACY.

The head that was "wounded to death," (Rev. 13: 3), was the old "forty and two months" organization; but its "deadly wound was healed," (verse 12). The papacy was restored by Bonaparte, but with its civil power re-aranged on a new basis; a mere image of its former greatness; and, subject to more or less outside control, was head of Rome for seventy years. This *Image* of the beast, making the sixth head.

The seventh, and last, was organized by Victor Emanuel; and "must continue a short space, (verse 10). *To be continued.*

RANSOM.

There is a sense in which money given in exchange for something, is a *substitute* for the thing purchased; but in that case, the money belongs to the one to whom it is given, and is not taken back. This however, does not apply to the case of Christ; for he laid down his life, and then took it again.

To argue that he did not take it again, is to argue without Scripture, and against Scripture. He certainly was dead, and is alive; he broke the bands of death, and got away, the grave could not keep him: even his flesh did not see corruption. There was nothing given, that was not taken again, unless it is claimed that the literal albumen and serum of his veins, was what was given in exchange for the world. If I should give money, as a substitute for something, and then snatch it back, because I had the power to do so, we, in our ignorance, would have to call it wrong. Now, I do not believe Christ ever claimed that he had power to do wrong; and yet he claimed to have power to take up what he laid down. Perhaps he *meant* he had power to lay down one thing, and take something which he did *not* lay down. I claim that both the life he had, before he became flesh, and also that

of his flesh, were taken up; that God quickened his mortal body, even as he will quicken our mortal bodies. Nor do I see any difficulty in 1 Cor. 15: 44; especially when there is so much Scripture that speaks of a *double* work, as though it were but a single act. God made man in his own image; and some can see how *that* is true, even though the second part, that brings him to the *real* image, is thousands of years from the first part; and they could see, only a little while ago, that the first, was God's work, and the second, the work of Christ; but now, with Christ and his bride, where the natural and the spiritual meet, and the mortal body is quickened *by him that raised up Christ*, and changed in a *moment*, into that image, they cannot see how a single statement can embrace the natural and the spiritual, when they are so *near together*. Brethren do you not know of scores of texts which speak of a double work as a single act? If you can see, and reason in that way yourselves, in some other case, and repudiate it in this, it must be there is *something* that blinds you.

The price paid to ransom us was, just what it cost to become a second Adam; He came to our earth, endured the sorrows of humanity, suffered, died, and rose again. And what for? Certainly not to satisfy *justice*; nor to impart, or restore *temporal* life; but, "that whosoever believeth on him, should not perish, but have *eternal* life."

I can see no reason why Christ could not ransom us, soul and body, without being our *substitute*. He entered the domain of death, not as a victim, but as a conqueror, to destroy him that had the power of death. He passed through all this, to make a new and living way for us, not as a substitute, but as a "forerunner. We die, and rise, and are changed, and enter into life; just as he did. If he was "born from the dead," it is that the "dead in Christ," may also be born from that condition. But if "*man does not die*," as some of our brethren claim, how can he be born from that condition? And if he *does* die, then Christ did not die *instead* of man.

This glorious plan of salvation *cost* something; hence "we are bought with a price." But this does not teach that we do not die; or that we do not rise *from* the dead, just as fully as he died, and rose again.

The more I investigate, the more am I satisfied that the doctrine of *substitution* is a false doctrine; and although the truth, on this point, has not been of vital importance in the past; yet I cannot believe the living church will reach that perfect condition, preparatory to the "sea of glass" condition, with any such spot, on her "fine linen, clean and white."

QUESTIONS AND ANSWERS.

Q.—Please explain 1 Tim. 2: 6, "Who gave himself a ransom for all, to be testified in due time;" and show why it does not teach substitution.

A.—Ransom, means to buy. A substitute, means a proxy, making one thing answer in the room of another; as a substitute in the army. If you are in the army, and another goes there *with* you, he is in no sense your substitute. I may buy something with my own life, or pay any other price, without being a substitute. There are men in a pit, or let me say, in death; by my going into that same condition I can effect both their escape, and my own. I submit to the conditions, that is, I pay that price, and ransom them. But I am not their substitute; they died, and I died; they escape, and I escape. Christ gave his life to ransom us from the power of the grave. By entering that condition, he had power to destroy it; "Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." If Christ had died as our substitute, *we* should not die. And a play upon the word *death*, by calling it sleep, does not help the case; sleep, is the term generally used when applied to the Adamic, or temporal death, and Christ's death on the cross was nothing more than the death that "flesh," that is, the earth man, dies; "He became flesh for the suffering of death;" and died precisely the same death that the first Adam died. And God raised him, so that his *flesh* did not see corruption. And Scripture as clearly teaches that Adam died, as that Christ died. Adam did not die the second death, he died the natural death; and the death on the cross was no more nor less, and to say that "*man does not die*," is to say that Christ did not die; since the natural death is called sleep. But if Christ died, man dies. Adam died *for* his disobedience, (not *instead of* his disobedience); and Christ died for Adam and his race, (not instead of them, but with them).

The *death* of Christ produced one result,

it broke down the middle wall of partition, so that *in him* the whole world could become partakers of the promises, which until then, were legally restricted to the natural seed of Abraham. As the world had, up to that time, been "aliens from the commonwealth of Israel," this was bringing them into the great plan, and so uniting them to God. That is how God "reconciled the world to himself, by the death of his Son." And how much more glorious does this appear, as part of the great plan of "first the natural, and after that the spiritual:" than the common view of Christ dying as a substitute, to satisfy the *justice* of an offended God.

When I say, the *death* of Christ accomplished this, viz. brought the *world* within reach of the promises, so that, beginning with the Gentile church, taken from the world, God could be just, and yet the justifier of him that believeth in Jesus, I do not want to be understood as viewing his death separate from his resurrection. The *death* of Christ could have benefitted no one, without his resurrection; since, without a second Adam, there could be no second life, and therefore no object in raising the dead.

As the Scriptures clearly teach that it is only the life that is in himself, that is, the spiritual life of the new creation, that Christ imparts, and he gave himself a ransom for *all*, does it not prove that all will be made alive in him? It most certainly does; and "if any man be (alive) *in him*, he is a new creature." "As in Adam all die, *even so* in Christ, shall all be made alive." How do all die in Adam? by partaking of his nature, and of his sin, I answer. How will all be made alive *in Christ?* by partaking of his nature and his righteousness, I answer.

This is not the Universalists doctrine by any means, since Paul was not a Universalist. As part of the embryo Adamic race never comes to mature, independent life on the natural plane; so a part of the race will *perish* in the embryo condition, prior to the *second* birth. But those who are counted worthy to attain to that world and the resurrection *from* the dead, are equal to the angels, neither can they die any more.

Q,—If the life of which Christ has the key is spiritual life only, then must he not have been spiritually dead? since he contrasts his death with that for which he has the key.

A,—Spiritual death is merely the absence of spiritual life, as natural death is the absence of natural life; without regard to the cause. Christ did not die a spiritual death on the cross, he only died the natural death. But I understand that he laid down the life he had before the world was, when he became flesh, and took that life again, when he was born again; and that he gives us that life, of which he has the key, when we are born again. We certainly have no right to assume that he could not lay aside the life he had before he took ours. If he did not lay down his spiritual life, then he was not born into it again; since being born, is to enter into life; and one cannot enter into what they are already in. And Christ was the firstborn, as our forerunner, into the same life that we are to be born into; therefore he was not in possession of spiritual life just prior to his second birth.

Q,—If Christ only bestows the spiritual life, then must man not have lost spiritual life by Adam? for Christ counteracts, first of all, the work of Adam's transgression, (Rom. 5,18). Alb. Jones, Pittsburg, Pa.

A,—Our brother from *Pittsburg* makes the assertion, based on the old theory, the very one we are contesting, thus "begging the question," and asks me to reconcile facts with that false theory; I cannot do it; nor is there any thing in Rom. 5: 18, from which to draw a conclusion that Christ does a two fold work, first *counteracts*, and then regenerates, or imparts spiritual life.

"Therefore, as by the offence of one upon all men to condemnation; even so by the righteousness of one upon all men unto justification of life." Here is a clear statement of the work of the first, in bringing death, and of the second, in bringing life. And what I want our readers to keep distinctly before them is, that wherever the apostle speaks of *life*, it never refers to the physical life; on the contrary, the flesh life is counted as dead; and when God raises the *dead*, they never see *life*, but remain dead, until they come to CHRIST. Until we recognize this fact, we never shall clearly distinguish between natural and the spiritual.

As we lose the germ of life in the first Adam by his sin, that is, *he* lost it, and so could transmit only death to his posterity; so we gain the life that is in the second Adam by his righteousness; that is, *he* won life for himself, and can therefore transmit that life to *his* posterity.

Q,—If the church is the antitypical Elias who is to "restore all things," does not the Elias restore physical life, since that is what man lost?

A,—Man was on probation for spiritual life, to attain to the image of God; but he lost the power to attain to that second step in the development into life, and must therefore perish, without a second Adam. The natural first, and afterward the spiritual, was in the plan from the beginning. Adam did not lose the power to transmit natural life to his race; hence, Christ has nothing to do in restoring that. To restore the race back to their allegiance to God, so that they can "walk with God; is the Elijah work. When man can walk with God, he cannot die, any more than Enoch died. A knowledge of God *is life;* that is, develops into life. But the natural man has lost the power to walk with God, (read the 7th of Rom. And when God shall bring again the Sodomites "back to their former estate," it does not mean to the condition of man before he lost something which the "second Man" is to restore; but merely to what they were in the days of Lot. And that is no more the restoring work of the Elias, than is the restoration of the Jews, now taking place; or, their restoration from Babylon, in the days of Cyrus.

The moment Adam sinned, he lost the power to walk with God; and hence, must return from whence he came. And Christ restores what Adam lost. O my brethren, pray earnestly that your eyes may be opened to see deeper than the surface, deeper than the mere figure, which is the natural.

Questions by brother Paton.— 1. Do not the three years of Gal. 1: 18, and the fourteen years of chap. 2: 1, with the context, indicate that the work of saving the Jewish "remnant," was far from being complete, in the three and a half years from the crucifixion? 2. Is it not also evident from the statement of Paul that he preached to the heathen before he preached to the Jews at all? 3. If the work of the seventy weeks of Dan. 9, required the full seventy, for its accomplishment, in what sense did the Lord "finish the work and *cut it short*," (Rom. 9: 28)? 4. Can we have the certainty of *faith* that the three and a half years after crucifixion will have a parallel here, having neither prophetic period, nor type to mark it? Is it not more like *making* a parallel, than *finding* one? 5. Can we properly be said to be moving to an *indefinite* point as Elijah was, while there is a *definite* point between us and translation?

Yours in search of truth, J. H. P.

A,—We will answer the last question first. We are not expecting translation at the end of these three years and a half. The types can be understood, only in their fulfilment. Nor will it do to build on types, and then shape prophetic arguments to them. We must apply them as they are fulfilled. And in each case where we have applied the unfulfilled part, *that* part has had to be enlarged. Jordan, was, in that case, the dividing of the waters; and we understand it to represent the work of the "harvest." The prophetic periods carried us to the spring of 1875; and then the light on the harvest, began to develop. At one time we supposed the harvest was but 3 1-2 years, instead of 7 years; and hence misapplied the ending of the type. If the crossing of the Jordan, represents the harvest, then it carries us to 1881, and the *indefinite* "further on," is the "sea of glass" condition. This appears to make perfect harmony, and, I feel satisfied, is the perfect application. Nor was there any reason why Elijah should have expected translation at the farther bank, as the Lord did not send him there; and hence *when* it came, it was sudden and unexpected; though, after the crossing, he appeared to have finished his work, except to confer a blessing on the one that was left.

That the 3 1-2 years have a parallel here, I think we *can* have the certainty of *faith*. As certainly as Christ "made the sacrifice and oblation to cease, in the midst of the week," or lit. in the *half* of the week; just so certain it is, that the 70 weeks reached 3 1-2 years beyond the crucifixion. And not until the 70 weeks *ended*, did the time "determined" on the Jews end. The work for which that 70 weeks was set apart, viz. the six items named in verse 24, were finished on, or before the day of Pentecost; hence, he did "finish the *work*, and cut it short," one half-week, but *not* the *time*; as that half week was given for a purpose not named in the prophecy. And as the work of the 70 weeks was cut short, the work to begin 1810 years after, *began* that much sooner, thus leaving a parallel at the end of the gospel dispensation. That the last half week of that 70, should have a parallel here, is just as imperative to *exact* equality, as is any other point in their measurement. And the fact of other measurements making the harvest *appear* to end 3 1-2 years sooner, *here*, even as *events* made it to appear at that terminus, gives the parallel additional strength.

I was not aware that any one supposed

"the work of saving the Jewish remnant, *terminated* with that 3 1-2 years;" I had supposed a Jew could come to Christ at any time since then. All I had supposed the end of the 70 weeks was designed to mark, was the *special* favor to the Jew.

Whether Paul began to preach to heathen, or Jew, first, I can not say; but I do affirm, that, on the strength of the 70 weeks "determined" on the Jews, we have good reason to assume that the end of that period brought a change in their condition of some kind; and that at a parallel point here, *we* may also expect a change of condition.

COMMUNICATION:—In reading an article in an old book published about A. D. 1600, I find, in substance, the following: "Each creative day of creation represents a thousand years of the world's history, hence, the seventh, will be a day of rest. And as the first six fathers, lived, worked, and died; while the seventh, was translated; such will be the case with those who walk with God, in the millennial age."

There are many questions I would like to ask, but find so many of them answered in the HERALD, that I am just waiting patiently for the rest to be answered.

E. P. Holland.

CORRESPONDENCE.

WATERFORD, MASS.

I am grateful for the precious truths contained in the HERALD. The path shines more and more; the way is clear; and the bride is making herself ready. Oh, I was glad to read the article on the "Two mysteries," from Bro. Adams. It is so clear it seems as if all might understand, but so many are in the dark, and will not see these blessed truths. How plain it is that we can not reach that condition, "on as it were a sea of glass mingled with fire," until we get the victory over the beast, his mark, etc.

I never have understood so well, as since reading the last HERALD, what it is to get the victory over these things. I do thank the Lord that the light is now shining so brightly. God strengthen you to carry on the work in which you are engaged.

M. A. Craig.

DAYTON, OHIO, May22nd.

Dear brother, I have been reading the last HERALD, and feel inexpressibly happy, that our heavenly Father has opened my eyes to these beautiful truths. The types are very instructive; and the more I see of the plan of God, the more I am encouraged to serve and love, not as a servant, but as a loving child. Find enclosed one dollar and twenty-five cents; the twenty-five, for my subscription, and the dollar, to help on with the paper.

M. N. Smith.

BEVERLY, MASS. May 14th 1879.

Dear brother Barbour, It was with considerable pain that I learned from the last HERALD, of the serious difficulty between yourself and brother Russell. I shall feel very bad to have brother R. withdraw from our ranks, and so we lose his valuable aid and superior qualities as a speaker. But I want to say to you, brother Barbour, that I fully sympathise with you in the views you advance, and in the course (so far as I am acquainted with it), you have pursued.

From the very first of the discussion upon the atonement, and since then in regard to that upon the resurrection, I have felt that good would be done.

I did not at all share in the fear of brother Russell and brother Paton in regard to the introduction of the controversy into the HERALD; Christ says, "Every plant which my heavenly Father has not planted shall be *rooted* up." This rooting up process is not always pleasant, but it is necessary, if we would have nothing but pure truth.

When I first embraced these glorious truths I supposed that *some*, at least, of my old views were correct; but I have since discovered that I formerly held to a great deal of error with very little truth; and I am glad that the Lord is revealing to us the error, and giving us the truth preparatory to our being gathered upon "the sea of glass."

These advanced truths are meat in due season; they give strength and vigor to the "inner man," and are most sanctifying in their effect upon the soul: "He that is able to receive it, let him receive it."

When brother R. proposed to start another paper, I supposed it was to be auxiliary to yours, and simply for the benefit of those who desired the paper oftener than once a month; and still I must confess that I had some misgivings even then, though on the whole, I voted for it. But I think the Lord has managed the matter better than we could, and that there is no cause for fear or anxiety, but that this, as all things else, will work together for the good of those that love God, to them who are the called according to his purpose.

Affectionately your brother in the gospel:

ARTHUR P. ADAMS.